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THE WORKS OF JOHN MILTON

sed ad auspiciū quoque optimum instituti operis capiendū, cum veneratione, ut facio, imprimis commemoranda esse duxi. Nam quis est qui patriæ decora non arbitretur sua? quid patriæ cujusquam esse magis decori aut gloriæ potest, 5 quām libertas, non civili tantūm virtū, sed divino etiam cultui restituta? quæ gens, quæ civitas aut felicius aut fortiūs hanc sibi utrobique peperit? Etenim fortitudo, cùm non tota in bello atque armis eniteat, sed contra omnes æquè formidines diffundat vim suam atque intrepida sit, Græci quidem illi, 10 quos maximè admiramur, & Romani, ad tollendos ex civitatibus tyrannos nullam ferè virtutem, præter studium libertatis, expedita arma, promptasque manus attulere; Cætera omnia in proclivi, inter laudes omnium & plausus, & lata omina, peragebant; nec tam ad discrimen & ambiguum facinus 15 quām ad certamen virtutis gloriosissimum atque pulcherri-um, ad præmia denique & coronas spēmque immortalitatis certissimam properabant. Nondum enim Tyrannis res sacra erat; nondum tyranni, Christi scilicet prorege-s atque vicarii repentè facti, cùm benevolentia non possent, cæcā vulgi super- 20 stitione sese munierant: nondum Clericorum malis artibus at-tonita plebs, ad barbariem eā fœdiorem, quæ stolidissimos mortalium infamat Indos, degeneraverat. Illi enim noxios sibi Dæmonas, quos abigere non possunt, pro Diis colunt; hæc Tyrannos nè liceret tollere cùm posset, impotentissimos crea-

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5 every species of fear, those Greeks and Romans, whom we most admire, brought along with them, for the expulsion of tyrants from their states, scarcely any other virtue but zeal for liberty, accompanied with ready arms, and eager hands. The rest they achieved from the impulse thence derived,

10 15 amid the general shout, applause, and joyous circumstance. They were even less eager for dangerous and uncertain enterprise, than for the trial of virtue fair and glorious, and for rewards and crowns, and the certain hope of immortal fame. For, the sovereign authority was not yet consecrated to ty-

20 rants. Tyrants, suddenly transformed into viceroys, forsooth, and vicars of Christ, could not yet exercise their power through royal grace; had not yet fortified themselves by the blind superstition of the vulgar. The lower orders, stupefied by the wicked arts of priests, had not yet degenerated into a barbarism

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JOANNIS MILTONI
ANGLI
PRO POPULO ANGLICANO
DEFENSIO SECUNDA

JOANNIS MILTONI
ANGLI

Pro Populo Anglicano Defensio II^{da}

CONTRA

INFAMEN LIBELLUM ANONYMUM, CUI TITULUS,

Regii sanguinis clamor ad cœlum,
adversus parricidas Anglicanos.

Q UOD in omni vita hominum, omnique genere officii est primum, ut grati semper erga Deum, ejusque memores beneficiorum simus, tum præsertim, si qua supra spem votumque evenerint, ut, ob ea, 5 singulares atque solennes gratias quamprimum referamus, id mihi nunc in ipso limine orationis tribus potissimum de causis video esse faciendum. Primum, iis me natum temporibus patriæ, quibus civium virtus eximia, & supergressa omnes majorum laudes magnitudo animi atque constantia, obtestata 10 prius Deum, eundemque sequuta manifestissimum ducem, editis post orbem conditum exemplis factisque fortissimis, & gravi dominatione rempublicam, & indignissimâ servitute religionem liberavit. Deinde, cum extitissent subito multi, 15 qui, ut est ferè ingenium vulgi, egregie facta odiosè crimina- rentur, unusque, præ cæteris, literatorio fastu, & concep- tâ de

JOHN MILTON
AN ENGLISHMAN HIS

Second Defence of the People of England

AGAINST

THE INFAMOUS ANONYMOUS LIBEL, ENTITLED,
The Cry of the Royal Blood to Heaven,
Against the English Parricides.

AS IT is the first of duties, throughout the life of man, and in every condition, to be ever thankful to God, and mindful of his benefits; and as it should be our earliest and especial care, when events have been prosperous beyond our hopes and even our wishes, to return, on that account, our peculiar and solemn thanks—this I now feel incumbent on myself; and chiefly for three reasons. First, that I was born in those times of my country, when the effulgent virtue of its citizens—when their magnanimity and steadiness, surpassing the highest praise of their ancestors, under the inspection of God first implored, and under his manifest guidance, setting examples and performing deeds of valour, the greatest since the foundation of the world—delivered the Commonwealth from a grievous domination, and religion from a most debasing thraldom. And secondly, when there

se gregarium suorum opinione inflatus ac fidens, conscripto in nos libro admodum infami, tyrannorum omnium patrocinium nefariè suscepisset, me potius quām alium quemvis, neque tanti nominis adversario, neque tantis rebus dicendis 5 visum imparem, ab ipsis patriæ liberatoribus has partes accepisse communi omnium consensu ultrò delatas, ut causam & populi Anglicani, & ipsius adeò Libertatis, siquis unquam alias, publicè defenderem. Postremò, in re tam arduâ & expectationis plenâ, neque civium meorum de me sive spem, sive 10 Judicium illud fefellisse, neque exterorum quamplurimis cùm doctis viris, tum rerum peritis non satisfecisse; adversarium verò, quamvis audacissimum, ità profligâsse, ut animo simul & existimatione fractâ cederet; triennioque toto, quo postea vixit, multa licet minatus ac fremens, nullam tamen 15 ampliùs molestiam nobis exhiberet, nisi quòd vilissimorum quorundam hominum obscuram operam subsidio sibi corrugaret, & laudatores nescio quos ineptos atque immodicos, ad inopinatam ac recentem infamiam, siquo modo posset, sarcendam subornaret; quod statim patebit. Hæc ego divinitus 20 mihi accidisse bona, & magna quidem ratus, appositissima denique non modò ad persolvendas numini ex debito gratias,

suddenly appeared many, who, as is customary with the vulgar, hatefully calumniated deeds nobly done; and when one, above the rest, inflated and confident with literary pride, and with the opinion entertained of him by those of his own herd, 5 nefariously undertook the defence of all tyrants, in a book beyond example scandalous, levelled against us—that I, rather than another, deemed not unequal to an adversary of so great a name, nor to speaking on so great a subject, accepted, of those very deliverers of the country, and by general consent, 10 the part spontaneously assigned me; namely, to defend publicly (if any one ever did) the cause of the people of England, and thus of liberty itself. Lastly, I return thanks to God, that, in a task so arduous, so full of expectation, I neither disappointed the hopes nor the opinions of my fellow-citizens, nor 15 failed to satisfy no small number of foreigners, as well among the learned, as among persons conversant with public affairs; that I even so completely routed my adversary, though of the most audacious order, that he retired with his spirit broken, his reputation shattered; and for the three years which he 20 afterwards lived, much as in his rage he threatened, he gave us no farther trouble, than to solicit, for his support, the secret services of certain persons of the vilest character, and to suborn I know not what senseless and unconscionable applauders, to patch up, if possible, his unexpected and recent ignominy. 25 This will immediately appear. As I conceived these fortunate, and even great events to have happened to me from above, and indeed, that they were particularly suited not only to discharge my debt of gratitude to the Deity, but to supply the most fa-

sed ad auspiciū quoque optimum instituti operis capiēdūm, cūm veneratione, ut facio, imprimis commemoranda esse duxi. Nam quis est qui patriæ decora non arbitretur sua? quid patriæ cujusquam esse magis decori aut gloriæ potest, 5 quām libertas, non civili tantūm vitæ, sed divino etiam cultui restituta? quæ gens, quæ civitas aut felicius aut fortius hanc sibi utrobique peperit? Etenim fortitudo, cūm non tota in bello atque armis eniteat, sed contra omnes æquè formidines diffundat vim suam atque intrepida sit, Græci quidem illi, 10 quos maximè admiramur, & Romani, ad tollendos ex civitatibus tyrannos nullam ferè virtutem, præter studium libertatis, expedita arma, promptasque manus attulere; Cætera omnia in proclivi, inter laudes omnium & plausus, & læta omina, peragebant; nec tam ad discrimen & ambiguum facinus 15 quām ad certamen virtutis gloriosissimum atque pulcherri-
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bat in se Deos; & humani generis pestes in suam perniciem consecrabat. At contra has omnes traditarum diu opinionum, religionum, calumniarum, atque terrorum densissimas acies, hoste ipso vehementius ab aliis formidatas, decertandum Anglis erat. Quae omnia, edocti melius, proculdubio cœlitus imbuti, tantâ causæ fiduciâ, tantâ animorum firmitate ac virtute superârunt, ut cum numero populus sanè magnus essent, animis tamen tam erectis tamque excelsis, vulgus esse desierint; Britanniâque ipsa posthac, quæ tyrannorum terra ferax dicta olim est, nunc liberatorum longè feracior, perpetuâ seculorum omnium celebratione dici meruerit. Quos non legum contemptus aut violatio in effrænatam licentiam effudit; non virtutis & gloriæ falsa species, aut stulta veterum æmulatio inani nomine libertatis incendit, sed innocentia vitæ, morumque sanctitas rectum atque solum iter ad libertatem veram docuit, legum & religionis Justissima defensio necessariò armavit. Atque illi quidem Deo perinde confisi, servitutem Honestissimis armis pepulere: cujus laudis etsi nullam partem mihi vendico, à reprehensione tamen vel timiditatis vel ignavia, siqua infertur, facile me tueor. Neque enim militiæ labores & pericula sic defugi, ut non aliâ ratione, & operam, multò utiliorem, nec minore cum periculo meis civibus nârim, & animum dubiis in rebus neque demissum unquam,

into gods most impotent to rule over them—deifying the pests of the human race for their own destruction. Now against all these close embattlements of long-received opinions, religions, slanders, and terrors, more dreaded far by others than
5 the enemy himself, had Englishmen to contend; and being better taught, and without doubt inspired from heaven, such was their confidence in their cause, such their firmness and strength of mind, that all these they overcame. Hence, though, in number, they were indeed a great people, yet were they, in
10 spirit, so erect and lofty, that they were no longer a mere populace; even Britain herself, which heretofore has been said to be a land fruitful in tyrants, shall henceforth deserve the perpetual celebration of succeeding ages, as a country far more fruitful in deliverers. These men were never let loose, by a con-
15 tempt or violation of the laws, to an unreigned licence; they were inflamed by no delusive vision of virtue and of glory, or by any foolish emulation of the ancients for the empty name of liberty; they were taught the straight and only way to true liberty, by innocence of life and sanctity of manners; they
20 were compelled by necessity to arm in the just defence of the laws and of religion. Thus, confident of the divine aid, they drove out slavery in their glorious warfare. Of this glory, though I claim no share for myself, it is easy for me to defend myself against the charge, if any such be brought against me,
25 either of timidity or of cowardice. For, if I avoided the toils and the perils of war, it was only that I might earnestly toil for my fellow-citizens in another way, with much greater utility, and with no less peril. In doubtful postures of our affairs, my mind

neque ullius invidiæ, vel etiam mortis plus æquo metuentem
præstiterim. Nam cùm ab adolescentulo humanioribus essem
studiis, ut qui maximè deditus, & ingenio semper quàm cor-
pore validior, posthabitâ castrensi operâ, quâ me gregarius
5 quilibet robustior facilè superâsset, ad ea me contuli, quibus
plus potui; ut parte meâ meliore ac potiore, si saperem, non
deteriore, ad rationes patriæ, causámque hanc præstantissi-
mam, quantum maximè possem momentum accederem. Sic
itaque existimabam, si illos Deus res gerere tam præclaras
10 voluit, esse itidem alios à quibus gestas dici pro dignitate atque
ornari, & defensam armis veritatem, ratione etiam, (quod
unicum est præsidium verè ac propriè humanum) defendi
voluerit. Unde est, ut dum illos invictos acie viros admiror,
de mea interim provincia non querar; immo mihi gratuler, &
15 gratias insuper largitori munerum cœlesti iterum summas
agam obtigisse talem, ut aliis invidenda multò magis, quàm
mihi ullo modo pœnitenda videatur. Et me quidem nemini
vel infimo libens confero; nec verbum de me ullum insolentius facio: ad causam verò omnium nobilissimam ac celeberrimam

never betrayed any symptom of despondence, nor was I more afraid than became me of malice, or even of death. Devoted even from a child to the more humanizing studies, and always stronger in mind than in body, I set an inferior value

5 upon the service of the camp, in which I might have been easily surpassed by any ordinary man of a more robust make, and betook myself to those occupations, where my services could be of more avail; that, if I were wise, I might contribute my utmost power, from the higher and more excellent, not

10 from the lower parts of my nature, to the designs of my country, and to this transcendent cause. I thought, therefore, that if it were the will of God those men should perform such gallant exploits, it must be likewise his will, that when performed, there should be others to set them forth with becoming

15 dignity and ornament; and that the truth, after being defended by arms, should be alike defended by reason—the only defence which is truly and properly human. Hence it is, that while I admire those men, unconquered in the field, I complain not of the part allotted to myself; nay, I may rather con-

20 gratulate myself, and once again return my highest thanks to the heavenly bestower of gifts, that such a lot has fallen to me, as may be viewed, with much greater reason, as a subject of envy to others, than in any way as a cause of repentance to myself. It is not my wish, however, to make a comparison of

25 myself with any one, not even with the humblest; nor is it from any arrogant feeling that I have spoken a single word in my own behalf. But when I turn my mind to that cause, of all others the most noble and most renowned, and to this

mam, & hoc simul defensores ipsos defendendi munus orna-
tissimum, ipsorum mihi suffragiis attributum atque judiciis,
quoties animum refero, fateor me mihi vix temperare, quin
altius atque audentius quam pro exordii ratione insurgam; &
5 grandius quiddam, quod eloqui possim, quaram: quando-
quidem oratores illos antiquos & insignes, quantum ego ab
illis non dicendi solum, sed & loquendi facultate, (in extranea
præsertim, quâ utor necessariò, linguâ, & persæpe mihi ne-
quaquam satisfacio) haud dubiè vincor, tantum omnes om-
10 nium ætatum, materiæ nobilitate & argumento vincam. Quod
& rei tantam expectationem ac celebritatem adjecit, ut jam
ipse me sentiam non in foro aut rostris, uno duntaxat populo,
vel Romano, vel Atheniensi circumfusum; sed attentâ, &
15 consistente quasi totâ penè Europâ, & judicium ferente, ad
universos quacunque gravissimorum hominum, urbium, gen-
tium, consessus atque conventus, & priore defensione, dixisse,
& hac rursus dicturum. Jam videor mihi, ingressus iter, trans-
marinos tractus & porrectas latè regiones, sublimis perlustrare;
vultus innumeros atque ignotos, animi sensus mecum con-
20 junctissimos. Hinc Germanorum virile & infestum servituti
robur, indè Francorum vividi dignique nomine liberales im-
petus, hinc Hispanorum consulta virtus, Italorum inde sedata

splendid office of defending even the defenders—an office assigned me by their own suffrages and judgments, I confess it is with difficulty I restrain myself from soaring to a more daring height than is suitable to the purpose of an exordium, 5 and from casting about for something of more grandeur, to which I may give utterance: for, to whatever degree I am surpassed (of which there can be little doubt) by the ancient, illustrious orators, not only as an orator, but also as a linguist (and particularly in a foreign tongue, which I employ of 10 necessity, and in which I am often very far from satisfying myself) I shall surpass no less the orators of all ages in the nobleness and in the instructiveness of my subject. This it is, which has imparted such expectation, such celebrity to this theme, that I now feel myself not in the forum or on the rostrum, surrounded by a single people only, whether Roman or 15 Athenian, but, as it were, by listening Europe, attending, and passing judgment. I feel that I addressed myself in my former defence, and that I shall again address myself in this, to all sittings and assemblies, wherever are to be found men of the 20 highest authority; wherever there are cities and nations. I imagine myself to have set out upon my travels, and that I behold from on high, tracts beyond the seas, and wide-extended regions; that I behold countenances strange and numberless, and all, in feelings of mind, my closest friends 25 and neighbours. Here is presented to my eyes the manly strength of the Germans, disdainful of slavery; there the lively and generous impetuosity of the Franks, worthily so called; on this side, the considerate virtue of the Spaniards; on that,

suique compos magnanimitas ob oculos versatur. Quicquid uspiam liberorum pectorum, quicquid ingenui, quicquid magnanimi aut prudens latet, aut se palam profitetur, alii tacite favere, alii aperte suffragari, accurrere alii & plausu 5 accipere, alii tandem vero victi, deditios se tradere. Videor jam mihi, tantis circumseptus copiis, ab Herculeis usque columnis, ad extremos Liberi Patris terminos, libertatem diu pulsam atque exulem, longo intervallo domum ubique gentium reducere: Et, quod Triptolemus olim fertur, sed longe 10 nobiliorem Cereali illâ frugem, ex civitate mea gentibus importare; restitutum nempe civilem liberumque vitæ cultum, per urbes, per regna, perque nationes disseminare. Sed nec ignotus planè, nec fortasse non gratus rursum advenero; si sum idem, qui pugnacissimum tyrannorum satellitem, & 15 opinione plerorumque, & suâ fiduciâ insuperabilem antea creditum, cum nos nostrâsque acies contumeliosè lacerret, & Optimates nostri me primùm intuerentur, singulari certamine congressus, adacto convitiantis in jugulum hoc stylo, immò suismet ipsius telis, collocavi; & nisi velim tot undique 20 lectorum intelligentium calculis atque sententiis, neutiquam addictis mihi aut obnoxiiis diffidere prorsus & derogare, opima spolia retuli. Hæc sine ulla vaniloquentia ita esse re verâ, vel illud maximè argumento esse potest, quod ego nec sine Dei

the sedate and composed magnanimity of the Italians. Wherever there are natures free, ingenuous, magnanimous, either they are prudently concealed or openly professed. Some favour in silence, others give their suffrages in public; some hasten

5 to receive me with shouts of applause, others, in fine, vanquished by truth, surrender themselves captive. Encompassed by such countless multitudes, it seems to me, that, from the columns of Hercules to the farthest borders of India, that throughout this vast expanse, I am bringing back, bringing home to

10 every nation, liberty, so long driven out, so long an exile; and as is recorded of Triptolemus of old, that I am importing fruits for the nations, from my own city, but of a far nobler kind than those fruits of Ceres; that I am spreading abroad among the cities, the kingdoms, and nations, the restored culture of

15 citizenship and freedom of life. But if I am he, who laid low that redoubted satellite of tyrants, hitherto deemed invincible in the general opinion, and in his own conceit; if I am he, who, when he disdainfully defied us and our embattled might, (and our chief men turning their eyes first upon me) engaged

20 him in single combat, and with this stylus, the weapon of his choice, stabbed the reviler to the heart, and bore off abundant spoils;—unless I should choose to discredit, and wholly to disparage the estimates and opinions of hosts of intelligent readers on all sides, far from being devoted or under

25 obligations to me; if I am he, I say, I shall return as one not utterly unknown, perhaps even not unwelcome. That all this is true, without any extravagant talking, is most clearly proved even from the following circumstances: when Salmasius, or

nutu reor accidisse, quòd, cùm à Regina Suecorum Serenissima, quâ vivit opinor nemo, aut olim vixit, vel optimarum artium, vel doctorum hominum studiosior, honorificè sanè esset invitatus, venisséque & Salmasius & Salmasia, (uter enim 5 horum is erat, uxoris palàm dominatus cum fama tum domi incertum admodum reddiderat) quo in loco peregrinus magno in honore degebat, ibi eum nostra Defensio nihil tale metuentem occupavit. Quâ statim à pluribus perlectâ, Regina quidem, quæ & ipsa cum primis perlegerat, de suâ pristinâ 10 benignitate ac munificentia, id solum spectans quod se dignum erat, in hospitem nihil remisit: de cætero, si audita sæpius & quæ arcana non sunt, licet referre, tanta animorum facta subitò mutatio est, ut qui nudiustertius summâ gratiâ floruerat, nunc penè obsolesceret; nec ità multò post discedens 15 cum bona venia hoc unum in dubio permultis relinqueret, honoratiōne advenerit, an contemptior abierit. Sed neque aliis in locis detrimentum levius fecisse famæ satís constat. Verum hæc omnia non eò attuli, quòd me cuiquam venditarem, neque enim est opus; sed quòd id duntaxat latiùs ostenderem,

Salmasia (for of what sex he was, was rendered extremely doubtful, from his being plainly ruled by his wife, alike in matters regarding his reputation, and in his domestic concerns) when Salmasius, or Salmasia, then, had indeed the 5 honour of being invited by the most serene, the queen of Sweden (than whom there lives not, I think, nor has ever lived one, who has more studiously cultivated the liberal arts, or who is a more generous patroness of men of letters) and when arrived in that country, of being treated, though a 10 foreigner, with great distinction—he was there surprised, while dreaming of no such thing, by our Defence—an event which I must think could not have happened but by the will of God. Here it was immediately perused by no small number; and the queen, who was among its first readers, attentive 15 only to what became her own dignity, remitted nothing, indeed, of her former grace and munificence towards her guest. For the rest, if it be allowable to disclose what I have often heard, and which is no secret, so remarkable a change was suddenly wrought in the sentiments of people, that the man, 20 who, of yesterday, blossomed in the meridian beams of favour, is to-day almost withered; and on his leaving Sweden, which he did, with good leave, not long after, it became a matter of doubt with many persons, whether his arrival was attended with more honour, or his departure with more contempt. It 25 sufficiently appears also, that his reputation sustained no less injury in other places. But as to all these matters, I am not so situated as to be forced to trumpet my own praises. This is not at all necessary. I would only show more clearly that I had no

quod initio institui, quas ob causas, & quām non leves, ab
agendis Deo Optimo Maximo gratis potissimum sim exorsus;
mihique procēdium hoc fore honestissimum atque pulcher-
rimum, in quo præcipuē, tot argumentis enumeratis, demon-
5 strare liceat, me, haud expertem licet calamitatum humana-
rum, me tamen, rēsque meas Deo curæ esse; me maximis
prope de rebus, & ad patriæ necessaria tempora accommodatis,
& civilis vitæ religionisque ex usu maximè futuris, non uno
pro populo, nedum uno pro reo, sed pro universo potiūs ho-
10 minum genere, contra humanæ libertatis hostes, quasi in
communi omnium gentium & frequentissimo concursu dis-
serentem, divino favore & auxilio adjutum atque auctum:
quo ego majus aut gloriosius quicquam mihi tribuere, neque
possim ullo tempore neque cupiam. Eundem proinde immor-
15 talem Deum oro, ut consuetâ ejus ope ac benignitate solâ
fretus, quâ integritate, diligentia, fide, felicitate etiam, for-
tissimè justissimèque simul facta haud itâ pridem defendi,
eâdem, vel eâ amplius, Authores ipsos, mēque tantis viris
ignominiæ causâ, non honoris additum ab immeritis oppro-
20 briis, atque calumniis vindicare sufficiam. Quòd si est, qui
contemni hæc satiūs arbitretur potuisse, fateor equidem, si
apud eos qui nos rectè nōssent hæc spargerentur: cæteris quâ
tandem ratione constabit non esse verum quicquid adversarius

light reasons for beginning, as I did, with giving my especial thanks to God most high and most excellent; I would show that this proem, in which I am able to evince by so many proofs, that I and my concerns (though in no wise free from

5 the ills of humanity) are under the care of the Deity—must redound to my honour and fair fame; I would show that I am aided by the divine favour and help, in undertakings of the greatest magnitude, planned for the needed service of my country, and tending to be of the highest use to society and to

10 religion, not in respect of one people only, much less of one unprincipled man, but rather of the universal race of man, against the enemies of man's freedom—addressing myself, as it were, to the multitudes of all nations gathered together and crowded into one vast congregation. It is not possible for me,

15 nor can it ever be my desire, to ascribe to myself any thing greater or more glorious. Wherefore I implore the same immortal God, that as, upheld solely by his wonted aid and goodness, I have both justly and intrepidly defended deeds hitherto unparalleled, I may not be deficient in vindicating with the

20 same or even greater, integrity, diligence, fidelity, and even success the authors, and myself also, conjoined as I am with so many others, in unmerited reproach and calumny, for purposes of ignominy instead of honour. And if there be any one who thinks that these things would have been better

25 passed over in contempt, I do not dispute it, admitting these things to have been scattered among those who have understood us rightly; but how shall it be made appear at last to the rest of mankind, that the lies which our adversary has told are

noster est mentitus? cùm autem, data, quæ par est, opera, à nobis erit, ut quo præcessit calumnia, eodem vindex quoque veritas sequatur, & illos de nobis perperam sentire opinor desituros, & istum fortasse mendaciorum pudebit: si non pudu-
5 erit, tum demùm, satiùs contempserimus. Huic interea responsum pro meritis celeriùs expedivissem, nisi se falsis rumo-
ribus hactenus muniisset; dum sæpius denuntiaret, ad incudem sudare Salmasium, nova volumina in nos fabricare, jam jám-
que editurum: ex quo hoc solum est consequutus, ut male-
10 dicentia poenas aliquanto seriùs daret: expectandum enim duxi potiùs, ut potiori viribus adversario, integrum me servarem. Sed cum Salmasio debellatum jam puto mihi esse, utpote mortuo; & quemadmodum mortuo, non dicam: non enim ut ille mihi cæcitatem, sic ego illi mortem vitio vertam.
15 Quanquam sunt, qui nos etiam necis ejus reos faciunt, illósque nostros nimis acriter strictos aculeos; quos dum repugnando altiùs sibi infixit, dum quod præ manibus habebat opus, vidit spissiùs procedere, tempus responsonis abiisse, operis gratiam periisse, recordatione amissæ famæ, existimationis, Prin-
20 cipum denique favoris, ob rem regiam malè defensam, erga

not truths? Yet, as we shall do our endeavour, which is no more than just, that however far slander has gone before, so far the avenger truth shall follow after, it is my belief that those who have been deceived will cease to think wrongfully of us, and that the adversary will peradventure be ashamed of his lies; and if he is not ashamed, that then it would at last be better to treat him with contempt. Meanwhile, I should have prepared a suitable reply to him with more despatch, if he had not all along entrenched himself in delusive rumours; giving out every now and then his menacing warnings, that Salmasius was sweating at the anvil, and fabricating new volumes against us, which he was even on the point of publishing. By all this he merely effected that the punishment he would suffer for his slanderous tongue should be deferred: for I thought it behoved me to wait, that I might reserve my strength entire against the more potent adversary. But with Salmasius I imagine my battling is now at an end, for he is among the dead. And how he died I shall not undertake to say: for I will not impute to him his death as a crime, as he did to me my blindness. There are not wanting, however, those who lay the guilt of his death upon me, and upon those stings of mine which were but too sharp; and which, by resisting, he caused to sink the deeper. And while he saw the work he had in hand advance slower and slower; saw that the time for reply was gone by; saw that the grace of his work was no more: stung, moreover, by the recollection, that his fame, his estimation had perished; in fine, that the favour shown him by princes had abated, by reason of his poor defence of the royal cause—

se imminuti, triennali tandem mœstitiâ, & animi magis ægritudine, quâm morbo confectum obiisse. Utcunque sit, si iterum cum hoste satîs mihi cognito, si bella etiam posthuma gerenda sunt, cujus feroce ac strenuo impetus facilè sustinui,
5 ejus languentes & moribundos conatus non est ut reformidem.

Nunc verò ad hoc quicquid est hominis, qui nos inclamat, aliquando veniamus: clamorem quidem audio, non Regii sanguinis, ut præ se fert titulus, sed obscuri cujuspiam nebulonis; clamantem enim nusquam reperio. Eho! quis es? ho-
10 móne an nemo? hominum certè infimi, nè mancipia quidem, sine nomine sunt. Sempérne ergò mihi cum anonymis res erit? at verò hi regios haberi se vel maximè volunt: miror si regibus sic persuaserint. Regum sequaces atque amicos regum non pudet; quo pacto igitur sunt isti regibus amici? non dant
15 munera; immo verò libentiùs multò accipiunt: res suas non impendunt, qui ne nomina quidem causæ regiæ dare audent: quid ergó? verba dant, sed nec verba gratis dare suis regibus, vel satîs benevoli in animum inducunt, vel satîs constantes no-
mine adscripto audent. Me quidem ὡς ἀνδρεῖς ἀνώνυμος, fas
20 enim sit Græcè quos Latinè quid nominem non reperio, me in-
quam, cum vester ille Claudius de Jure Regio, materiâ sanè gra-

he is said, after three years of chagrin, to have died, worn away by sickness of mind, more than from any bodily disease. But however this may be, if I must engage him a second time—if I must wage even a posthumous war with an enemy, who is 5 now sufficiently well known to me, as I have found no difficulty in sustaining the ferocity of his most vigorous charge, I can have no reason to dread his feeble and dying efforts.

But, at length, let us now proceed to the personage, such as he is, who raises this cry against us. I hear the cry indeed, not 10 of the royal blood, as the title would make us believe, but of some skulking scoundrel: for the crier himself I no where find. Ho there! who are you? A man, or nobody? Certainly of the most beggarly order of men; for slaves even are not without a name. Shall I for ever be concerned with the nameless? Such, however, would be accounted king's men in a 15 degree above their fellows. I should wonder if they persuaded kings of this. The followers and the friends of kings are not ashamed of kings. How then are these men friends to kings? They make no presents; on the contrary, they are far more 20 ready to receive them. Those are not the men to expend their fortunes upon the royal cause, who venture not to bestow even their names. What then? They bestow words; but they have not enough good-will to persuade themselves, they have not enough constancy to have the courage to subscribe their 25 names, and thus to bestow even words upon their kings for nothing. But *ὦ ἀνδρες ἀνώνυμοι*, anonymous Sirs! (for I may be allowed to address you in Greek, as I find no name for you in Latin) since your Claudius had undertaken to write, with-

tiosissimâ, sine nomine tamen orsus esset scribere, & exemplo possem uti, usque adeò neque mei, neque causæ puditum est, ut ad rem tantam accedere, nisi nomen palâm professus, turpe ducerem. Quod ego in Republica palâm videor contra Reges,

5 cur vos in Regno, vel Regum sub patrocinio, non nisi furtim & clanculum, contra Rempublicam audetis? cur in tuto pavidi, cur in luce nocturni, summam potentiam, summam gratiam, timiditate invidiosâ planè, atque suspectâ obscuratis? satísne vobis ut præsidii sit in Regibus veremini? sic tecti, sic

10 obvoluti non vos mehercule ad asserendum jus Regium defensores, sed ad ærarium compilandum fures potiùs videmini venisse. Evidem quod sum, profiteor; quod Regibus nego jus esse, vel in regno quovis legitimo pernegare ausim: nemo me læserit Monarcha, quin se priùs damnet, tyrannum fassus.

15 Si tyrannos insector, quid hoc ad Reges? quos ego à tyrannis longissimè sejungo. Quantum à viro malo distat vir bonus, tantundem à tyranno discrepare Regem contendo: Unde efficitur, tyrannum non modò non esse Regem, sed Regi quidem adversissimum semper imminere. Et sanè qui monumenta

20 rerum percurrit, plures à tyrannis quàm à populo oppressos Reges, atque sublatos inveniet. Qui igitur tollendos affirmat tyrannos, non Reges, sed inimicissimos Regibus, immo in-

out a name, on the right of kings, a subject truly gracious, I might have followed his example, but that I was not so much ashamed either of myself or of my cause: besides, I thought it dishonorable to go to a subject of such grandeur, without

5 openly declaring my name. How is it, that what I am seen to do openly against kings, in a commonwealth, you have not the spirit to attempt, unless secretly and by stealth, against a commonwealth in a kingdom, and under the patronage of kings? Why cast a cloud over the supreme power, the sovereign grace,

10 by this invidious and suspicious timidity?—timorous when in safety, dark in the midst of light. Are you afraid lest kings should be too weak to protect you? Thus cloaked, thus muffled up, by Jove, one would think you come not as defenders to assert the right of kings, but as thieves to rob the

15 treasury. Now what I am, I openly profess to be. The right which I deny to kings, I would boldly persist in denying, in any legitimate kingdom. No monarch could injure me, without first condemning himself, by the confession that he was a tyrant. If I inveigh against tyrants, what is that to kings? be-

20 tween whom and tyrants I make the widest difference. As much as a good man differs from a bad, so much, do I maintain, that a king differs from a tyrant. Whence it follows, that a tyrant is not only no king, but is ever the most irreconcilable enemy to a king. And in fact, he who runs over the records of

25 history will find that more kings have been overpowered and displaced by tyrants, than by the people. He who affirms, therefore, that tyrants ought to be displaced, affirms not that kings are to be displaced, but the bitterest foes to kings—foes,

festissimos regum hostes tollendos affirmat. Vos contrà, quod regibus jus datis, ut quicquid libeat jus sit, non est jus, sed injuria, sed scelus, sed ipsa pernicies: venenato isto munere, non salutari, quos supra omnem vim atque periculum fore prædicatis, eos ipsi occiditis; regem & tyrannum idem esse, siquidem idem utrobique Jus est, statuitis. Nam si isto suo Jure, Rex non utitur, (utetur autem nunquam quamdiu Rex, non tyrannus, erit,) non hoc Regi, sed viro assignandum est. Quid autem absurdius illo jure Regio fingi queat, quo si quis utatur, quoties Rex vult esse, toties esse vir bonus desinat: quoties vir esse bonus maluerit, toties se arguerit non esse Regem? quo quid in Reges dici contumeliosius potest? Hoc jus qui docet, ipse sit oportet injustissimus, atque omnium pessimus: pejor autem quo pacto fiat, quàm si quales format ac fingit alios, talis ipse imprimis fuerit? Quòd si omnis vir bonus, ut antiquorum secta quædam magnificè sanè philosophatur, est Rex, pari ratione sequitur, omnem virum malum pro suo quemque modulo tyrannum esse: neque enim magnum, nè hoc nomine intumescat, sed infimum quiddam est tyrannus; & quantò omnium maximus, tantò omnium vilissimus, & maximè servilis. Alii enim suis tantùm vitiis volentes serviunt; Hic non

which, above all others are most hostile to kings. On the other hand, the right which you give to kings, that whatever they may choose to will, *that* shall be right, is not right, but wrong, but iniquity, but perdition itself. By a gift thus

5 poisonous, instead of salutary, you become yourselves the murderers of those, who as you affirm, should be above all violence and all danger: you make a king and a tyrant identical, inasmuch as you ascribe the same right to both. And admitting that a king makes no use of this right of his (which he

10 never will, as long as he shall be simply a king, and no tyrant) this is to be attributed not to the king, but to the man. Now what can be imagined more absurd than this kingly right, which if any king uses, that is, whenever he would be a king, he would cease to be a good man; whenever he should choose

15 rather to be a good man, he would prove himself to be no king? What greater contumely can be cast upon kings? He who teaches this right must himself be most unjust—yea, the worst of his kind: for how can he be worse, than by first becoming himself such a one, as he thus moulds and fashions

20 others. But if every good man is a king, as a certain sect of the ancients magnificently philosophized, it follows, by parity of reason, that every bad man, according to his proportion, is a tyrant: and that he may not be puffed up with this name let it be observed, that a tyrant, so far from being anything great,

25 is the meanest of earthly things; that as far as he surpasses all in the elevation of his rank, so far is he the vilest of all, and the most a slave. For others are the willing slaves, only of their own vices; he is obliged to be the slave, even against his will,

modò suis, sed ministrorum etiam atque satellitum importunissimis flagitiis etiam nolens cogitur servire; & suas quasdam tyrannides abjectissimo cuique suorum concedere: Tyranni 5 igitur servorum infimi, suis serviunt etiam serviis. Quamob-
rem rectè hoc nomen vel in minimum quemque tyrannorum pugilem, vel in hunc etiam clamatorem poterit convenire; qui in hac causa tyrannica cur tam strenuè vociferetur, ex his quæ dicta sunt, quæque mox dicentur, satè liquebit: uti etiam cur 10 anonymus: aut enim turpiter conductus, clamorem hunc suum, regio sanguini, Salmasium sequutus, vendidit aut infamis doctrinæ conscientiâ pallens, aut vitâ flagitosus ac turpis, latere si cupit, mirum non est: aut fortassis itâ se parat, ut sicubi spem quæstûs uberiorem odoretur, desertis quandoque regibus integrum sibi sit, ad quamlibet etiam futuram rem-
15 publicam transfugere; nè tunc quidem sine exemplo magni sui Salmasii, qui affulgente lucro captus, ab orthodoxis ad Episcopos, à popularibus ad regios, etiam senex defecit. Tu igitur iste è gurgustio clamator, qui sis non fallis; frustrà tibi ista latibula quæsisti: extrahêre, mihi crede, neque Plutonis 20 ista galea diutiùs te teget: dejerabis, quoad vixeris, me aut cæcum non esse, aut tibi saltem non connivere. Quis igitur sit, quod genus hominis, quâ spe adductus, quibus illecebris,

not of his own vices only, but of the most importunate prof-
ligacies of his ministers and satellites; he is obliged to yield the
subordinate branches of his tyranny to the most worthless of
his creatures. Tyrants, therefore, are the most abject of slaves;
5 they are slaves even to their own slaves. Hence, this name may
be correctly applied even to the most insignificant pugilist of
tyrants—nay to this crier; the reason of whose vociferating so
furiously, in this tyrannous cause, will sufficiently appear
from what has been already said, and from what shall be said
10 presently; as likewise, the reason of his being anonymous.
For either he is basely hired, like Salmasius, and has sold this
cry of his to the royal blood; or it were nothing strange, if,
smitten with a fearful consciousness of the infamy of its doc-
trine, or if, from his flagitious and scandalous life, he is de-
15 sirous of concealment; perhaps even he places himself in such
a position, as to snuff a more promising hope of gain from
another quarter, that he may be free, in his own conscience, to
desert kings at a future time, for some commonwealth, though
yet to be established: and even in this case, he would not be
20 without an example in his great Salmasius, who, captivated by
the glittering reward, revolted in his old age, from the ortho-
dox to the bishops, from the popular party to the royalists. We
are at no loss then to discover, who you are—crier as you are,
from some paltry hovel; it is in vain you try to lurk unknown;
25 be assured you shall be dragged to light, nor shall that Pluto's
helmet any longer protect you: I will make you swear to the
latest day of your life, either that I am not blind, or at least that
I am not purblind in respect of you. Listen now, if you have

quibus lenociniis delinitus, ad hanc causam regiam accesserit, (Milesia propemodum, aut Baiana fabula est) si vacat, nunc audite.

Est *Morus* quidam, partim Scotus, partim Gallus; nè tota
5 hominis infamia, gens una, aut regio nimiùm laboraret; homo
improbus, & cùm aliorum, tum, quod gravissimum est, ami-
corum, quos ex intimis inimicissimos sibi fecit, testimoniiis
quam plurimis infidus, mendax, ingratus, maledicus, & viro-
rum perpetuus obtrectator & fœminarum, quarum nec pudi-
10 citiæ plus unquam parcere, quàm famæ consuevit. Is, ut primæ
ætatis obscuriora præteream, primùm Genevæ Græcas literas
docuit; verùm, sæpius licet nomen suum Græcè Morum disci-
pulis interpretatus, stultum & nequam ipse dediscere nequi-
vit, Quin eo potiùs furore est agitatus cùm tot scelerum esset
15 sibi conscius, quamvis fortasse nondum compertus, ut pasto-
ris in Ecclesia munus ambire, atque istis moribus inquinare
non horresceret. Verùm haud diu Presbyterorum censuram
effugere potuit, mulierarius ac vanus, multisque aliis crimi-
nibus notatus, multis ab orthodoxâ fide erroribus damnatus,
20 quos & turpiter ejuravit, & ejuratos impiè retinuit; tandem
adulterii manifestus. Hospitis ancillam quandam fortè ada-

time (and it is a sort of Milesian, or Baian tale) while I relate who he is, whence sprung, influenced by what expectation, by what allurements, coaxed by what panderly offices, he came to this cause of kings.

5 He is one "More," part Scot, part Frenchman, (that one nation or country may not lie under the whole infamy of his character) an unprincipled fellow, who, according to general report, and what is of most weight, according to the testimony of his friends (whom from fast friends he has made his greatest enemies) is without fidelity, without veracity, without gratitude; an evil-speaker, an unceasing slanderer of men, as likewise of women, whose modesty he is as little accustomed to spare, as their good name. This personage, to pass over the obscurity of his early life, first made his appearance as teacher of Greek at Geneva; and though he often explained to his scholars the meaning of his own name, Morus, in Greek, he could not himself unlearn to be a fool and a profligate; besides, his being conscious of so many crimes, though perhaps not yet detected, served the more to work him up to such a pitch of 10 madness, that he felt no horror at becoming a candidate for, and at defiling with his scandalous manners, the office of pastor in the church. But he could not long escape the censure of the presbyters. A trifler, and given to women, marked also for various other offences, convicted of numerous aberrations 15 from the orthodox faith, which he was so base as to recant on oath, and so impious as to retain, he last of all turns out a notorious adulterer. He happened to be seized with a lawless passion for a servant girl of his host; and though the girl was 20 25

maverat; eam paulò pòst etiam alteri nuptam sectari non de-
stitit; tuguriolum quoddam intrare hortuli, solum cum sola,
vicini sæpe animadverterant. Citra adulterium, inquis; po-
terat enim quidvis aliud: sanè quidem; poterat confabulari,
5 nimirum de re hortensi, prælectiones quasdam suas sciolæ for-
tasse fœminæ & audiendi cupidæ expromere de hortis, Alcinoï
putà vel Adonidis; poterat nunc areolas laudare, umbram
tantummodo desiderare, liceret modò ficui morum inserere,
complures indè sycomoros quàm citissimè enasci, ambula-
10 tionem amœnissimam; modum deinde insitionis mulieri po-
terat monstrare: hæc & plura poterat, quis negat? veruntamen
presbyteris satisfacere non poterat, quin illum tanquam adul-
terum, censurâ ferirent, & pastoris munere indignum prorsus
judicarent: harum & hujusmodi accusationum capita in Bib-
15 liotheca illius urbis publica etiamnum asservantur. Interea,
dum hæc palàm nota non essent, ab ecclesia, quæ Middelbur-
gi erat Gallica, procurante Salmasio, in Hollandiam vocatus,
magnâ cum offensione Spanhemii, viri sanè docti, & pastoris
integerrimi, qui eum Genevæ antea probè noverat, literas
20 testimoniales, quas vocant, dum alii non ferendum existima-

married not long after to another, he still followed her; the neighbours had frequently observed them enter together a small lodge in the little garden. This amounts not, it may be said, to adultery; he might have been employed about some-
5 thing else. True, he might have been talking with her, for example, on the subject of gardening; he might have taken occasion from gardens, from those of Alcinous, suppose, or of Adonis, to introduce certain lecturings of his to the woman, who might have been a prodigy of understanding, and eager
10 to listen. He might now have praised the parterres; might even have wished for nothing more than shade; might have been allowed no other liberty than to engraff a mulberry in a fig, thence to raise, with the utmost dispatch, a line of sycamores—a most delectable walk. Then he might have shown
15 the woman the manner of engraving. All these things and many more he might have done; who denies it? But all these things would not satisfy the presbyters, but they must smite him with their censure as an adulterer, and sentence him as totally unworthy of the pastoral office. The heads of these and
20 of similar charges are still preserved in the public library of that city. In the meantime, while these proceedings were not publicly known, he receives by the influence of Salmasius, from the Gallican church at Middelburg, an invitation to Holland; and to the great offence of Spanheim (a man truly
25 learned, and a pastor of the first character, who had known him well before at Geneva,) contrived to obtain of the Genevese, but on condition only of his quitting Geneva, letters testimonial, as they are called, (and these, to tell the truth, were

rent, ut homo istiusmodi ecclesiæ testimonio ornaretur, alii quidvis potiùs ferendum, quàm ipsum hominem, ægrè à Genevensibus, & non aliâ quàm sui discessùs conditione, atque illas quidem frigidulas, tandem impetravit. In Hollan-
5 diam ut venit, ad salutandum Salmasium profectus, domi ejus in Uxoris ancillam, cui Pontiæ nomen erat, oculos ne-
quiter conjecit: semper enim in ancillis prolabitur libido ho-
minis; hinc summâ assiduitate Salmasium cœpit colere, &, quoties licuit, Pontiam. Nescio an ille commoditate hominis
10 & assentatione captus, an hic optabilem excogitâsse se conve-
niendæ eo sæpius Pontiæ occasionem ratus, prior sermones
injecerit de responso Miltonii ad Salmasium. Ut ut fuit, Moro-
rus propugnandum suscipit Salmasium: Et Salmasius quidem
Theologicam in ea urbe cathedralm suâ operâ pollicetur Moro;
15 Morus & hanc & aliud insuper suaviculum, furtivos Pontiæ
concubitus pollicetur sibi. Per causam consulendi de hoc opere
Salmasium, dies ac noctes eam domum frequentat. Jámque
ut olim Pyramus in morum, ità nunc repente morus in Pyra-
mum transmutatus sibi videtur, Genevensis in Babylonium;
20 verùm illo juvene quantò improbior, tantò fortunatior, nunc
suam Thisben, factâ sub eodem tecto copiâ, ut libitum est,
Pontiam alloquitur; rimam in pariete conquirere opus non
erat; Spondet matrimonium; eâ spe pellectam vitiat; eodém-

rather cold); though, at the same time, there were some who thought it not to be borne, that a man of his description should be graced with the testimony of the church; while others again were of opinion, that anything was to be borne, rather

5 than the man himself. On his arrival in Holland, and going to pay his respects to Salmasius, he cast his wanton eyes on the servant-girl of Salmasius's wife, whose name was Pontia: for the fellow's lust always lights upon waiting-maids. From this, he began to pay court to Salmasius with his utmost assiduity,

10 and, as often as he could, to Pontia. I know not, whether Salmasius, pleased with his adulation and struck with the thought of using him for his convenience, or whether More, thinking to contrive a desirable opportunity of meeting Pontia the more frequently, was the first to begin the conversation on

15 the subject of Milton's Answer to Salmasius. However this may be, More undertakes to defend Salmasius, and Salmasius on his part promises to procure for More the divinity-chair in that city: and More promises himself both this, and the additional douceur of Pontia's stolen embraces. On pretence of

20 consulting Salmasius about that work, he frequents his house day and night; and as Pyramus of old was transformed into a mulberry tree, so the mulberry now fancies itself suddenly changed into Pyramus—the Genevan into the Babylonian. But exceeding that youth in good fortune as much as he ex-

25 ceeds him in wickedness, he has now the liberty of speaking with his Thisbe, his Pontia, whenever he pleases, under the same roof; there is no need of searching for a chink in the wall. He promises her marriage: and with this delusive hope de-

que scelere, horreo dicere, sed dicendum est, Sacrosancti Evangelii minister, hospitalem etiam domum constuprat. Ex hoc demum congressu, mirum quiddam, & præter solitum naturæ prodigiosum accidit, ut & fœmina & mas etiam conci-
5 peret, Pontia quidem Morillum, quod & Plinianum exerci-
tatem diu postea exercuit Salmasium; Morus ovum hoc irritum & ventosum, ex quo tympanites iste clamor regii san-
guinis prorupit. Quod quidem primò regiis nostris in Belgio
esurientibus pergrata admodum sorbitio fuit; nunc rupto pu-
10 tamine, vitiosum ac putridum repertum aversantur. Nam Morus hoc suo fœtu haud mediocriter inflatus, & Arausiacam factionem totam demeruisse se sentiens, jam integras profes-
sionum cathedras spe improbabâ devoraverat, & suam Pontiam
utpote ancillam & pauperculam, jam gravidam sceleratus
15 deseruerat. Illa despectam se atque delusam querens, &
synodi fidem & magistratū imploravit. Sic tandem evulgata
hæc res, & conviviis penè omnibus, ac circulis diu risum &
cachinnos præbuit. Unde aliquis, & lepidi sanè, quisquis erat,
ingenii, hoc distichon,

bauches her; in committing which crime (I shudder with horror while I relate it, but it must be related) a minister of the holy gospel defiles even the house of his host. From this connection, there followed, in due time, something strange and

5 monstrous—out of the common course of nature. Not the female only, but the male conceived; Pontia a Moreling which, for a long time after, served to exercise the Plinian exercitator, Salmasius; More this addle and windy egg, from which burst forth that tympany—the *Cry of the Royal Blood*.

10 This was thought at first a most delicious sup for our hungry royalists in Belgium; but now the shell is broken, they turn with loathing from the rotten and offensive contents. As for More, inflated in no small degree with this birth of his, and thinking he had deserved well of the whole Orange faction,

15 he was already seizing, in his presumptuous expectations, new professorial chairs; and like a scoundrel as he is, had already deserted his poor, humble Pontia, she being only a waiting maid, and now great with child. Thus despised and deluded, she complained to the synod and magistrates, imploring their

20 protection. Hence the affair at length became public, and long furnished a subject for mirth and derision at almost all convivial meetings and parties. This gave occasion to somebody (and whoever he was, he had no contemptible genius for wit) to write the following distich:

25 As your belly, Pontia, 'gins to swell,
From tread of the Gallican;
That under More, you've been Mored, well,
Deny it not a man.

Sola Pontia non risit; sed nec querendo quicquam profecit; Clamor enim regii sanguinis clamorem stupri, & stupratæ mulierculæ ploratum facilè obruerat; Salmasius quoque illatam sibi hanc totique familiæ & injuriam & labem ægrè ferens,

5 séque ab amico & laudatore suo sic ludos factum, sic adversario rursus obnoxium, accedente ad priores ejus in causa regia infelicitates forsitan hoc etiam infortunio, haud ita multò pòst supremum diem obiit. Verùm aliquantò hæc posteriùs. Interim Salmasius, Salmacidis quodam fato, ut enim nomen, ita 10 & fabula non abludit, nescius Hermaphroditum se adjunxisse sibi Morum tam gignendi, quàm pariendi compotem, quid is domi genuisset ignarus, quod peperit exosculatur; librum nempe istum in quo sentit se Magnum toties dici, & suo fortè judicio dignè, aliorum certè stultè atque ridiculè laudatum. 15 Itaque typographum festinanter quærit; & fugientem ab se jam diu famam, retinere frustrà conatus, quas laudes, quas potiùs fœdas suî adulationes per hunc atque alias miserè concupiverat, iis etiam divulgandis obstetricatur ipse atque subservit. Ad hanc operam Vlaccus quidam est visus omnium maximè idoneus; huic facilè persuadet, non modò ut librum illum excudendum curaret, quod nemo reprehendisset; sed etiam ut Epistolæ ad Carolum videlicet missæ, multis in me, qui hominem nunquam nôram, probris & contumeliis refertæ, sub-

Pontia alone is not seen to smile; but she gained nothing from complaint: for the cry of the royal blood easily drowned the cry of her violated chastity, and the lamentation of a poor defiled girl. Salmasius too, full of vexation at the injury and

5 dishonour brought upon himself and household, and that he had been thus made the sport of his friend and panegyrist; that he was thus again at the mercy of his adversary—this new misfortune, added to his former ill-success in the royal cause, was perhaps the circumstance which not long after brought him

10 to his end. But of this by and by. In the meantime, Salmasius, not unlike in fate to Salmasis, (for as the name, so the tale is not inapt) unconscious that More, whom he had associated to himself, was an hermaphrodite, alike capable of procreation and of parturition, not aware of what More had begotten

15 at home, he fondles in ecstasy what he had brought forth—namely the book in which he found himself so often styled great; being, no doubt in his own estimation, worthily praised, though certainly, in the estimation of others, most absurdly and ridiculously. However, he goes with all haste

20 in search of a printer; and struggling in vain to keep hold of the fame which had been so long deserting him, those praises, or rather those gross flatteries, which he had pitifully coveted, through this man and others, he lends his obstetric services for bringing into the world. For this business one Vlaccus is

25 found to be the fittest of all others. Him he easily persuades not only to print the said book, which nobody could have blamed; but also to profess himself, by subscribing his name, the author of a letter addressed to Charles, full of reproaches

scripto nomine se profiteretur authorem. Ne quis igitur miretur cur se exorari tam facilè sit passus, ut me tam impudenter nullâ de causâ lacesseret, & alienas etiam intemperies in se transferre atque præstare tam pro nihilo duceret, erga omnes 5 etiam alios quemadmodum se gesserit, sicuti ego compertum habeo, ostendam. Est Vlaccus unde gentium nescio, vagus quidam librariolus, veterator atque decoctor notissimus; is Londini aliquandiu bibliopola fuit clancularius; quâ ex urbe, post innumeratas fraudes, obæratus aufugit. Eundem Parisiis 10 fide cassum & malè agendo insignem, via tota Jacobæa cognovit: unde olim quoque profugus nè multis quidem parasan- gis audet appropinquare; nunc si cui opus est balatrone perdi- tissimo atque venali, prostat Hagæcomitis Typographus re- coctus. Hunc ut intelligatis, quid dicat, quidve agat, quâm 15 nihil pensi habeat, nihil esse tam sanctum, quod non lucro vel exiguo posterius putet, séque non causâ publicâ, quod quis putâasset, sic in me esse debacchatum, fatentem ipsum in se testem producam. Is cum vidisset quod in Salmasium scrip- seram, nonnullis librariis æra meruisse, scribit ad amicos 20 quosdam meos mecum agerent, ut siquid haberem excuden- dum, sibi committeretur; se typis longè melioribus, quâm qui

and contumelies upon me, who had never any knowledge of the man. That no one, however, may feel surprise, that he suffered himself so easily to be prevailed upon to set upon me with such insolence without cause, and to think it, as he does, 5 so trifling a matter thus to become a proxy for venting other people's fury, I shall show (for I have made the discovery) how he has conducted himself towards the rest of mankind.

This Vlaccus, whose country I know not, is a sort of vagabond bookseller, a spendthrift, and a practised impostor. For 10 some time, he carried on a clandestine trade, as a bookseller, in London; from which city, after innumerable frauds, he fled for debt. At Paris, the whole of the Rue St. Jacques knew him for his total want of credit, and for his dishonest practices; and having been formerly a fugitive from this city 15 also, he dares not approach it within many parasangs. At this time, if any one has need of a venal and most incorrigible rogue, he shows himself newly furbished up as a printer at the Hague. Now, that you may know what he is saying, or what he is doing; how totally without business he is; that there is 20 nothing so sacred which he would not regard as of less value than even the most trifling gains; and that it was from no public consideration, as any one would have thought, that he raged so furiously against me—I shall produce himself as an evidence witnessing against himself. He no sooner observed 25 that some booksellers had got money by what I had written against Salmasius, than he writes to certain friends of mine to use their interest with me, that, if I had any thing to print, it might be thrown into his hands; assuring them it should be

priùs excudisset, mandaturum: respondi per eosdem, non habere me in præsentia, quod excuso esset opus. Ecce autem! cui suam operam tam officiosè modò detulerat, in eum haud ità multò post, scripti contumeliosissimi non excusor solùm
5 sed & author, subditius licèt, prodit. Indignantur amici; rescritbit impudentissimus, mirari se simplicitatem eorum, & rerum imperitiam, qui officii rationem aut honesti ab se exigant aut desiderent, cùm videant quibus rebus quæstum faciat: se ab ipso Salmasio illam epistolam cum libro accepisse; qui
10 rogabat id uti suâ gratiâ vellet facere quod fecit; si Miltonio, vel cuivis alteri visum esset respondere, nullum sibi esse scrupulum; siquidem eâdem suâ operâ uti voluerint: id est, vel in Salmasium vel in Carolum; namque id erat solum quod in responso ejusmodi futurum expectare poterat. Quid plura?
15 hominem videtis; ad reliquos nunc pergo, non enim unus est duntaxat, qui hanc in nos regii Clamoris quasi tragœdiam adornavit: en igitur initio, ut solet, dramatis personæ: Clamor prologus, Vlaccus Balatro, aut, si mavultis, Salmasius Vlacci Balatronis persona & lacernis involutus, Duo Poetastri Cere-
20 visiali vappâ temulenti, Morus adulter & stuprator. Mirificos sanè tragœdos! bellum certamen mihi paratum! verùm qualescunque sortiti, quoniam alios atque hujusmodi adversarios

printed in far better type than what had been used by my former printer. I replied, through the medium of those friends, that at present I had nothing to print. But behold! not long after, he comes forth as the author (the suppositious one indeed) of a production full of the grossest abuse against the very man to whom lately he had so officiously offered his services. My friends express their indignation. The fellow, unrivalled in impudence, writes in answer, that he is astonished at their simplicity and ignorance of the world, in expecting or even in desiring any regard to duty or honesty from him, seeing by what business he got his livelihood; that he had received the said letter, together with the book, from Salmasius himself, who asked him, as a favour, whether he would do what he has actually done; that if Milton, or any one else, should think proper to reply, and chose to make use of his labour, he had no scruple: that is, either against Salmasius, or against Charles: for in such reply, this was the only thing which he could expect to happen. I need say no more; you see the man.

I now proceed to the rest: for there were more than one concerned in getting up this tragedy, as they would make it, of the royal cry. Here then in the beginning, according to custom, you have the *dramatis personæ*: The cry, by way of prologue; Vlaccus, a paltry rogue; or if you will, Salmasius, disguised as the rogue Vlaccus; two poetasters, drunk with stale beer; More, adulterer and whore-master. Admirable set of tragedians, truly! the battle in array with which I have to encounter! But as our cause could hardly be expected to have

vix est ut causa nostra habere possit, nunc singulos aggrediamur; hoc tantum præfati, si cui minus gravitatis nostra alicubi refutatio habere videbitur, cogitare eum debere, non cum gravi adversario, sed cum grege histrionico, nobis rem esse; 5 ad quem dum refutationis genus accommodandum erat, non semper quid magis decuisset, sed quid illis dignum esset, spectandum duximus.

*Regii sanguinis clamor ad cælum adversùs parricidas
Anglicanos.*

- 10 Siquidem non Jure fusum ostendisses, More, istum sanguinem, haud incredibile narrares: nunc, quemadmodum primis restituti Evangelii temporibus, Monachi, cùm argumentis minùs valerent, ad spectra nescio quæ, & ficta monstra decurrere solebant; sic vos, postquam omnia defecere, ad clamores 15 nusquam auditos, & obsoletas fraterculorum artes revertimini. Voces è cælo audire quemquam nostrorum, longè abest ut credas; ego te clamores ab Inferis audisse, quod postulas, facilè crediderim. Verùm hunc regii sanguinis clamorem dic sodes quis audivit? Te ais: nugæ: Primùm enim malè audis: 20 Ad cælum autem qui clamor perveniat, si quis præter Deum, justi puto soli & integerrimi quique audiunt, ut qui possint,

different adversaries, let us now attack them, such as they are, one after another; only premising, that if any one should think our refutation deficient in gravity, he should consider that we have not to do with a grave adversary, but with a herd of players; to which, while it was necessary to accommodate the nature of the refutation, we thought it proper to have in view not always what would be most suitable to decorum, but what would most suit them.

The Cry of the Royal Blood to Heaven against the English Parricides.

If, More, you had shown that blood to have been unjustly shed, your account might have worn an appearance of plausibility. But, as in the early periods of the reformation, the monks, from their weakness in argument, were used to have recourse to all manner of spectres and imaginary monsters; so you, after all other things have failed, resort to cries which were never heard and to arts of desppicable friars, which are grown out of date. You would be far enough from giving credit to any one of our party, who should affirm that he had heard voices from heaven; though I should have little difficulty in believing (with which you charge me) that you had heard cries from hell. But tell us, I beseech you, who heard this cry of the royal blood? You say that you heard it: trash! for in the first place, you are never favoured in what you hear; and the cry which ascends to heaven, if heard by any but God, is heard, as I must think, by the just and the upright alone; inasmuch as they being themselves void of offence, are author-

immunes ipsi, iram Dei consciis denuntiare. Tu verò quorsum audires, an ut satyram cynædus scriberes? videris enim eodem tempore, & ementitus hunc clamorem ad cœlum, & cum Pontia furtim libidinatus esse. Multa te impediunt, More, 5 multa intus forisque circumsonant, quæ te res istiusmodi ad cœlum perlatas audire non sinunt; & si nihil aliud, certè qui contra ipsum te ad cœlum quamplurimus fit clamor. Clamat contra te, si nescis, Mœcha illa tua hortensis, tuo maximè Pastoris sui exemplo, deceptam se esse questa; clamat contra 10 te maritus, cuius torum violâsti; clamat Pontia, cui pactum nuptiale temerâsti; clamat, si quis est, quem probro genitum, infantulum abdicâsti; horum omnium clamores ad cœlum contra te, si non audis, neque illum regii sanguinis audiveris: interea libellus iste, non regii sanguinis clamor ad cœlum, sed 15 lascivientis Mori hinnitus ad Pontiam, rectius inscribetur. Quæ sequitur Epistola prolixa quidem, & bene putida, partim Carolo, partim Miltonio, alteri amplificandò, alteri infamando, dedicatur. Ab ipso statim initio Authorem discite: *Caroli Regna*, inquit, *in Sacrilegam parricidarum, & (quia verba desunt idonea, Tertullianæ voce abutimur) Deicidarum potestatem venerunt.* Hæc sive Salmasiæa, sive Moræa, sive 20

ized to denounce the wrath of God on the guilty. But to what end should you hear it?—That, lecher as you are, you might write a satire? For it appears, that at the very time you were forging this cry to heaven, you were slyly playing the wanton 5 with Pontia. You have many impediments, More, you have many things ringing within and without, which will not suffer you to hear things of that nature which have reached to heaven; and if you had nothing else to prevent you, the loud cry which is raised to heaven against yourself, would certainly 10 be sufficient. That strumpet of yours of the garden, who has complained, that what most of all led to her seduction was the example of yourself her own pastor, is crying, whether you know it or not, against you; the husband whose bed you violated is crying against you; Pontia is crying, with whom you 15 broke your nuptial compact; and if any one is crying, that little infant is crying, whom you begot in shame, and abandoned a helpless babe. If you hear not all these cries to heaven against yourself, you never could have heard the cry of the royal blood. At the same time, this libel, instead of being called the cry of 20 the royal blood to heaven, may be more properly inscribed—More's lascivious neighing for his Pontia.

The prolix and stale epistle which follows is devoted in part to Charles, in part to Milton, to extol the one, and to vilify the other. From the very beginning, you may form your judgment of the author. “The dominions of Charles (says he) have fallen into the sacrilegious hands of parricides, and (because proper words could not be found, we are abused in a word from Tertullian) of deicides.” Whether his rant is to be

Vlaccæa sartago sit, prætereamus. Hoc verò aliis ridendum, Carolo indignandum profectò est, quod paulò pòst, *neminem*, ait, *vivere felicitatis Caroli studiosiorem*. Quíne eandem & epistolandi, & excudendi operam Caroli hostibus detulisti, te 5 vixit nemo felicitatis ejus studiosior? Misérum profectò dicis regem sic ab amicis omnibus derelictum, ut qui intimi restant, iis Vappa typographus comparare se audeat. Misérimum, cuius fidelissimis, Vlaccus perfidus fide ac studio non cedat: quo quid insolentius de se, contemptius de rege amicisque regiis pronunciare potuit? neque hoc minùs ridiculum, induci Idiotam & operarium de rebus gravissimis ac regiis virtutibus philosophantem, eaque dicentem, qualiacunque sunt, quibus nec Salmasius ipse, nec Morus meliora dixisset. Evidem Salmasium, ut sæpe aliàs, ità hoc loco haud obscurè, 15 si multâ lectione, judicio tamen puerili & nullius usûs hominem deprehendi; qui cùm legere potuisset summos in Spartanâ civitate optimè institutâ magistratus, si quid fortè viro malo excidisset sapienter dictum, id ei adimi jussisse, & in virum aliquem bonum ac frugi sortitione conferri, adeò id 20 omne quod decorum dicitur ignorârit, ut è contra, quas pro-

referred to Salmasius, to More, or to Vlaccus, let us pass it by. But what he says a little after—"That there lives not the man who is more studious to promote the happiness of Charles," though only ridiculous to others, must rouse the indignation 5 of Charles. And is there no one alive more studious of his happiness than you, who have offered to the enemies of Charles, your services in the very same way—that is, to write a letter, and afterwards to print it? Well might you call the king miserable, in being thus deserted by his friends, when a rashly printer can presume to rank himself among the few more intimate friends which remain: miserable indeed, when his most faithful friends do not surpass in faith and studious regard the perfidious Vlaccus. What could he say more arrogant, as it respects himself, or more contemptuous, as it regards 10 the king and his friends the royalists? Nor is it less ridiculous to introduce an illiterate mechanic philosophizing on the weightiest subjects, and on the virtues of kings; uttering sentiments, such as they are, which could not have been bettered either by Salmasius or More. To tell the truth, I have 15 discovered Salmasius, here, as often elsewhere, and by no obscure signs, to be a man, though of great reading, of an unexercised and puerile judgment. Though he must have read—that the chief magistrates in the excellently modelled commonwealth of Sparta, if any wise saying happened to fall from 20 25 a worthless character, ordered it to be taken from him, and conferred by lot upon some man of virtue and prudence—he was yet so ignorant of every thing that is called decorum, as to do quite the reverse—as to suffer opinions, which he

bum atque prudentem decere sententias arbitraretur, eas homini nequissimo attribui sustineret. Bono es animo, Carole: veterator Vlaccus, *quæ sua est in Deum fiducia*, bono animo te esse jubet. *Noli tot mala perdere*: Vlaccus decoctor perditissimus, qui bona omnia, siqua habuit, perdidit, author tibi est, perdere ut nolis mala: *Fruere novercante fortunâ*: Potin' es ut nè fruare, hortatore præsertim tali, qui alienis etiam fortunis frui per fas & nefas tot annis consuevit? *In sapientiam penitus ingurgitâsti, & ingurgita*: sic monet, sic 10 præcipit regum Institutior sanè optimus Vlaccus gurges, qui arreptâ atramentosis manibus, coriaceâ lagenâ, inter combibones operas, ingenti haustu, sapientiam tibi propinat. Hæc audet tuus Vlaccus, tam præclara monita, nomine etiam conscripto, quæ Salmasius, quæ Morus, cæterique pugiles tui aut 15 timidi non audent, aut superbi non dignantur; nimirum quoties te monito est opus aut defenso, alieno semper nomine, atque periculo, non suo, sapientes aut fortes sunt. Desinat ergò, quisquis hic est, *strenuam & animosam facundiam* ipse suam inaniter jactare; dum *vir*, si diis placet, *insignis*, 20 *decoro ingenio nomen suum celeberrimum* edere metuit; librum, quo regium sanguinem ulcisci se ait, ne dicare quidem Carolo nisi per Vlaccum interpretem & vicarium ausus,

thought becoming in an honest and prudent person, to be put into the mouth of a man who is an arrant scoundrel. Be of good cheer, Charles: the scoundrel Vlaccus, "from his trust in God," bids you be of good cheer. "Don't throw so many sufferings away": Vlaccus, the most prodigal of spendthrifts, who has thrown away his whole substance, if he ever had any, counsels you not to throw away your sufferings. "Make use of fortune, who is thus acting towards you as a stepmother." And can you avoid making use of her, especially when you have such an adviser, who, for so many years, has been in the habit, right or wrong, of using other people's fortunes? "You have drunk deep of wisdom; drink on": so counsels, so directs the drunken Vlaccus, the unrivalled preceptor of kings, who, amidst his fellow-workmen and pot-companions, seizing the leathern flaggon with his inky hands, drinks a mighty draught to your wisdom. Such are the goodly counsels, to which your Vlaccus ventures to put his name, and which Salmasius and More, with the rest of your champions, are either too timid, or too proud to acknowledge: that is, whenever you require to be advised or defended, they are always wise or brave, not in their own name, but in the name of another, and at another's hazard. Whoever this personage may be, therefore, let him cease idly to vaunt his "bold and manly eloquence," when the man, who is eminent (please the gods) for the elegance of his genius, was afraid to give up "his very celebrated name." The book, in which he has avenged, as he says, the royal blood, he dared not even dedicate to Charles, but through his confidant and deputy Vlaccus;

verbis typographi miserè contentus significare, *librum* se, sine nomine, *si pateris, O Rex, tuo nomini dicatum ire.* Sic functus Carolo in me impetum parat minitabundus: *Post hæc procœmia, tubam terribilem inflabit ὁ θαυμάσως ille Salmasius.* Salubritatem prædicis & concentū musici novum genus futurum; isti enim tubæ terribili, cùm inflabitur, nulla aptior excogitari symphonia poterit, quàm si affatim oppeditur. Buccam verò Salmasius nimis inflatam ne afferat moneo; quo enim attulerit inflatiorem, eò mihi crede, opportu-
niorem ad Colaphos præbebit; qui thaumasii Salmasii rhythmicum hunc sonum, quo delectaris, buccis ambabus resonantibus, numerose reddent. Pergis cornicari. *Qui nec parem nec secundum habet, in universo literarum & scientiarum orbe.* Vestram fidem! Eruditi, quotquot estis, vestram fidem!
Siccine vobis omnibus anteferri Cimicem Grammaticum, cuius res atque spes omnis in glossario vertebatur? quem vel extreum meritò occupet scabies, si cum viris verè doctis comparetur. Hæc autem, nisi ab infimo quopiam & infra Vlaccum ipsum væcorde affirmari tam fatuè nequierunt.
Quique jam stupendam & infinitam eruditionem cœlesti junctam ingenio ad causam tuæ majestatis contulit. Si meministis quod suprà narravi, ipsum Salmasium, attulisse hanc

meanly content to signify, in the words of his printer, “that, with your permission, O king, he was going,” without a name, “to dedicate the book to your name.”

Having thus dispatched Charles, he is now preparing, with
5 no little blustering, his attack upon me: “After these preludes, the wonderful Salmasius will blow the terrible trumpet.” You prognosticate health, and give us notice of a new kind of musical harmony: for when that terrible trumpet shall be blown, we can think of no fitter accompaniment for it than
10 a reiterated crepitation. But I would advise Salmasius not to inflate his cheek overmuch: for you may take my word for it, that the more it is swollen out, the fairer will he present it for slaps, in musical response, while both his cheeks ring again, to this modulated tone of the wonderful Salmasius, with which
15 you are so delighted.—You continue to croak. “Who has neither an equal nor a second in the whole circle of literature and of science.” Can you believe it, ye learned, whoever you are, can you believe it, that this book-worm of a grammarian, whose whole ability and hope turned upon a glossary, does
20 thus indeed rank above you all? A man whom the devil might well take as the hindermost, if compared with men truly learned.—But the assertions which follow are so foolish, that they could never have been made, but by some low fellow, and infatuated to a degree even below Vlaccus: “And who has now
25 brought to your majesty’s cause an erudition stupendous, infinite, conjoined with a celestial genius.” If you recollect what I have told you above, that it was Salmasius himself who brought this epistle, together with the book, to be printed;

epistolam cum libro excudendam, vel ab ipso scriptam, vel ab anonymo quovis, vernâmque typographum exorâsse, ut quod author nollet, ipse suum nomen adscriberet, cognoscetis profectò pusilli omnino, & abjectissimi hominem ingenii suis

5 laudibus tam miserè velificantem, & immensa encomia tam stolidi laudatoris aucupantem. *Opus æternum frustrâ sugillantibus nonnullis, jurisconsulti mirari satè nequeunt quod homo Gallus itâ subitâ res Anglicas, leges, decreta, instrumenta, itâ teneat, enodet, &c.* Immo quâm ineptierit in

10 nostris legibus & psittacus fuerit, nostris etiam jurisconsultis testibus abunde ostendimus. *Sed ipse mox alterâ, quam in Rebelles molitur, impressione, simul Theonum ora comprimit, simul Miltonum nobis pro eo ac meretur concastigatum dabit.* Tu igitur ut pisciculus ille anteambulo, præcurris Balæ-

15 nam Salmasium, impressiones in hæc littora minitantem; nos ferramenta acuimus, expressuri si quid habent impressiones & concastigations illæ sive olei sive gari. Bonitatem interea magni viri mirabimur plusquam Pythagoricam, qui animalia quoque miseratus, & præsertim pisces, quorum carnis ne

20 quadragesima quidem parcit, iis tam decenter involvendis tot volumina destinârit, tot pauperum millibus, Thunnorum, credo, aut Scombrorum, chartaceas in singulos tunicas testamento legârit.

that it was written either by himself, or by some person who was nameless; that he entreated the obsequious typographer to put his name to it, as the author himself would not —you will judge him to be a man of a mind most weak and abject;

5 thus pitifully spreading his sails to catch the breeze of his own panegyric, thus artfully endeavouring to entrap the immoderate praises of so senseless an encomiast! —“In vain do a few buffet the immortal work; the lawyers cannot sufficiently admire, that a Frenchman should so soon make himself master

10 of English affairs, laws, acts of parliament, instruments, and disentangle them,” &c. Nay, what nonsense he has talked, what a mere parrot he has been, on the subject of our laws, we have abundantly shown, and in the opinion too of our lawyers.—“But soon, he himself, in another impression which he

15 is meditating upon the rebels, will at once stop the mouths of the Theons, and chastise Milton for us according to his deserts.” You yourself, then, like the little fish which goes before the whale as a client his patron, are merely the harbinger of the whale Salmasius, who is threatening an invasion of our

20 shores! We sharpen our harpoons and instruments of iron, that we may secure whatever oil or pickle may be obtained from that invasion and meditated castigation of us. Meanwhile, we admire the more than Pythagorean benevolence of the great man, who, compassionating even animals, and above

25 all fish, to whose flesh even Lent shows no indulgence, could have destined so many volumes to enwrap them decently, and out of so many thousands of poor tunnies, may be, or herrings, could have bequeathed a papercoat for each!

Gaudete Sombri, & quicquid est piscium salo,
Qui frigidâ hyeme incolitis algentes freta,
Vestrâm misertus ille Salmasius eques
Bonus amicire nuditatem cogitat;
 5 *Chartæque largus apparat papyrinos*
Vobis cucullos præferentes Claudii
Insignia nomenque & decus Salmasii,
Gestetis ut per omne cetarium forum
Equitis clientes, scriniis mungentium
 10 *Cubito virorum, & capsulis gratissimos.*

Hæc habui in Editionem diu exspectatam tam nobilis libri; cujus impressionem, dum, ut ais, molitur Salmasius, tu ejus domum, More, fædissimâ compressione Pontiæ contaminâsti. Et videtur sanè ad hoc opus absolvendum, Salmasius diu multumque incubuisse; paucis enim ante mortem diebus, cum vir quidam doctus, à quo hoc ipsum accepi, misisset qui ex eo quæreret, ecquando apparatûs partem secundam in Primum Papæ editurus esset, respondit, ad illud opus non ante reversurum se, quâm absolvisset quod adhuc commentaretur
 15 adversus Miltonum. Itâ ego etiam Papæ refutandus præferror; & quem illi primatum in Ecclesia negavit, eum mihi ultro in inimicitia sua concedit; sic ego primatui Papæ jam jam evertendo salutem attuli; ego redivivum hunc Catilinam,

Rejoice ye herrings, and ye fish beside,
That, the winter chill, in cold friths abide;
For the good Salmasius, that piteous knight,
Of paper liberal, saddens at your plight;
5 Your nakedness to clothe, he'll frocks prepare,
The insignia, name, and honours that shall bear
Of Claude Saumaize; that through the fishy mart,
You all may wear your paper liveries smart,
As clients of the knight; a prize to those,
10 Who on their tunic's sleeve do wipe their nose.

I wrote these lines on the long-expected edition of this far-famed work; and while, as you tell us, Salmasius was meditating this impression, you, More, were contaminating his house, by a most shameless commerce with Pontia. It appears
15 indeed, that Salmasius long applied himself, and with great earnestness, to finish the work: for, a few days before his death, when a certain literary man, from whom I had the account, sent to inquire of him, when he intended to publish the second part of what he had prepared against the pope's
20 supremacy, he replied, that he should not return to that work, till he had completed what he had still in hand against Milton. And so, I am even preferred to the pope for refutation. That pre-eminence which he denies him in the church, he spontaneously concedes to me in his enmity. It seems then I have
25 made a timely diversion for the supremacy of his holiness, since it was to have been overturned without delay. I have diverted from the walls of Rome this new Catiline, though not

non in toga, ut consul olim Tullius, nè per somnum quidem, sed aliud omnino agens, Romanis mœnibus averti; non unus profectò cardinalatus mihi hoc nomine debebitur; vereor, nè translato in me regum nuper nostrorum titulo, Defensor fidei 5 ab Romano Pontifice appellandus sim. Videtis quantus invidiæ artifex in me concitandæ, Salmasius fuerit; verùm ipse viderit, qui tam honestâ provinciâ turpiter relictâ, alienis se controversiis immiscuerit, ab Ecclesiæ causa, ad civiles & externas, quarum suâ nihil intererat, se traduxerit; cum Papa 10 inducias fecerit; & quod fœdissimum fuit, cum Episcopis, post bellum apertissimum, in gratiam redierit. Veniamus nunc ad mea crimina; éstne quod in vita aut moribus reprehendat? Certè nihil: quid ergo? quod nemo nisi immanis, ac barbarus fecisset, formam mihi ac cæcitatem objectat.

15 *Monstrum, horrendum, informe, ingens, cui lumen ademptum.*

Nunquam existimabam equidem fore, ut de forma, cum Cyclope certamen mihi esset; verùm statim se revocat. *Quanquam nec ingens, quo nihil est exilius, exsanguius, contractius.* Tametsi virum nihil attinet de forma dicere, tamen quando hìc quoque est, unde gratias Deo agam, & mendaces

invested in the consular robe, as of old the consul Tullius, nor was it done in a dream, but in a very different manner; and shall merit for this service something beyond a mere cardinalship; I even suspect that the Roman pontiff, transferring to
5 me the title of our kings, will hail me as defender of the faith. You see what an artificer of envy Salmasius has been to me; yet, it is his place to see to it, who, basely deserting so honorable an office to mix in strangers' controversies, withdrew himself from the cause of the church, to political and foreign
10 concerns, with which his own had nothing to do; who made a truce with the pope; and what was baser than all, became reconciled to the bishops, after declaring open war against them.

Let us come now to the charges against me. Can he find
15 any thing to blame in my life or manners? Clearly nothing. What does he do then? He does what none but a brute and barbarian would have done; he upbraids me with my person, and with my blindness.

A monster horrid, ugly, huge, and blind.

20 I certainly never thought I should have to contend with the cyclops for the point of beauty! But he immediately corrects himself. "He is not huge, it is true: for nothing can be more lean, bloodless, and shrivelled." Though it is to little purpose for a man to speak of his beauty; yet at last, as I have reason, in
25 this particular also, for giving thanks to God, and am able to confound liars, lest any one should haply think me some monster with a dog's head, or a rhinoceros (as the Spanish

redarguam, nè quis, (quod Hispanorum vulgus de hæreticis,
quos vocant, plus nimio Sacerdotibus suis credulum opinatur)
me fortè Cynocephalum quempiam, aut Rhinocerota esse
putet, dicam. Deformis quidem à nemine, quod sciam, qui
5 modò me vidit, sum unquam habitus; formosus nécne, minùs
laboro; staturâ fateor non sum procerâ: sed quæ mediocri
tamen quâm parvæ propior sit: sed quid si parvâ, quâ &
summi sæpe tum pace tum bello viri fuere? quanquam parva
cur dicitur, quæ ad virtutem satis magna est? sed neque exilis
10 admodum, eo sanè animo iisque viribus ut cùm ætas vitæque
ratio sic ferebat, nec ferrum tractare, nec stringere quotidiano
usu exercitatus nescirem; eo accinctus, ut plerumque eram,
cuvis vel multò robustiori exæquatum me putabam, securus
quid mihi quis injuriæ vir viro inferre posset. Idem hodie
15 animus, eædem vires, oculi non iidem; ità tamen extrinsecus
illæsi, ità sine nube clari ac lucidi, ut eorum qui acutissimùm
cernunt: in hac solùm parte, memet invito, simulator sum: in
vultu, quo *nihil exsanguius* esse dixit, is manet etiamnum
color exsangi & pallenti planè contrarius, ut quadragenario
20 major vix sit cui non denis prope annis, videar natu minor;
neque corpore contracto neque cute. In his ego si ulla ex parte

vulgar, trusting but too much to their priests, imagine of heretics) I will say a few words.

No one, who has only seen me, has ever to my knowledge, thought me ugly: whether handsome or not, is a point I shall 5 not determine. My stature, I own, is not tall; but may approach nearer to the middle than to the small size. And what if small, as many men have been, who were of the very first rank, both in peace and war; and why should that stature be called small, which is large enough for every virtuous purpose? But it is not true, that I am thus lean beyond example; on the contrary, I possess that spirit and strength, that, when my age and manner of life so inclined me, I was neither unskilled in handling my sword, nor unpractised in its daily use. Armed with this weapon, as I commonly was, I thought myself 15 a match for any man, though far my superior in strength, and secure from any insult which one man could offer to another. At this day, I have the same spirit, the same strength, my eyes only are not the same; yet, to external appearance, they are as completely without injury, as clear and bright, 20 without the semblance of a cloud, as the eyes of those whose sight is the most perfect. In this respect only am I a dissembler; and here, it is against my will. In my countenance, than which, as he has said, there is "nothing more bloodless," there still remains a colour so very opposite to the bloodless and pale, 25 that, though turned of forty, there is scarcely any one who would not think me younger by nearly ten years. It is equally untrue, that either my body or my skin is shrivelled. In these particulars, were I guilty of any falsehood, I should deservedly

mentior, multis millibus popularium meorum, qui de facie
me nōrunt, exteris etiam non paucis, ridiculus meritò sim:
Sin iste in re minimè necessariâ, tam impudenter & gratuitò
mendax comperietur, poteritis de reliquo eandem conjectu-
5 ram facere. Atque hæc de forma mea vel coactus: de tua
quanquam & contemptissimam accepi, & habitantis in te
improbitatis atque malitiæ vivam imaginem, neque ego di-
cere, neque ullus audire curat. Utinam de cæcitate pariter
liceret inhumanum hunc refellere adversarium; sed non
10 licet; feramus igitur: non est miserum esse cæcum; mis-
erum est cæcitatem non posse ferre: quidni autem feram,
quod unumquemque ità parare se oportet, ut si acciderit, non
ægrè ferat, quod & humanitus accidere cuvis mortalium, &
præstantissimis quibusdam, atque optimis omni memoriâ
15 viris accidisse sciam: sive illos memorem vetustatis ultimæ
priscos vates, ac sapientissimos; quorum calamitatem, & Dii,
ut fertur, multò potioribus donis compensârunt, & homines
eo honore affecerunt, ut ipsos inculpare maluerint deos, quàm
cæcitatem illis criminî dare. De augure Tiresia quod traditur,
20 vulgò notum. De Phineo sic cecinit Apollonius in Argo-
nauticis:

expose myself to the ridicule of many thousands of my countrymen, who know me personally, and even of foreigners not a few. Now if this man be detected of telling such impudent and unfounded falsehoods, on a subject it was not at all necessary for him to meddle with, you may form a correspondent conjecture as to the rest.

Thus much have I been even constrained to say of my person. Of your person, though I have understood it to be most contemptible, and the living image of the wickedness and malice which dwell within you, I neither care to speak, nor do others care to hear. Would it were equally in my power to confute this inhuman adversary on the subject of my blindness! but, it is not. Then, let us bear it. To be blind is not miserable; not to be able to bear blindness, that is miserable. But why should I be unable to bear that which it behoves every one to be prepared to bear, should the accident happen to himself, without repining? Why should I be unable to bear what I know may happen to any mortal being,—what I know has actually happened to some of the most eminent and the best of men, on the records of memory? Or shall I mention those old poets, ancientest and wisest, whose calamity the gods are said to have recompensed with far more excelling gifts, and men to have honoured with that high honour, as to choose rather to blame the gods themselves, than to impute their blindness to them as a crime. What is handed down of the augur Tiresias is well known. Of Phineus thus sang Apollonius in his Argonautics:

Οὐδὲ δσσον δπιζετο καὶ Διὸς αὐτοῦ
 Χρείων ἀτρεκέως ἱερὸν νόον ἀνθρώποισι.
 Τῷ καὶ οἱ γῆρας μὲν ἐπὶ δηναὶν ἵαλλεν
 Ἐκ δέλετ' δφθαλμῶν γλυκερὸν φάος.

5 — *neque est veritus Iovem ipsum
 Edens veraciter mentem divinam hominibus:
 Quare & senectam ei diuturnam dedit,
 Eripuit autem oculorum dulce lumen.*

Cæterum deus & ipse veritas est: in qua homines edocenda
 10 quod quis veracior è similior deo acceptiorque sit, oportet.
 Non est pius veritatis invidenter deum credere; aut nolle
 hominibus quām liberrimè impertitam: Ob nullam igitur
 noxam, divinus vir, & humani generis erudiendi studiosissi-
 mus, ut philosophorum etiam complures, caruisse luminibus
 15 videtur. Sive illos commemorem civili prudentiâ, gestisque
 rebus admirabiles olim viros; primùm Timoleontem Corin-
 thium, & civitatis suæ, & Siciliæ totius liberatorem; quo virum
 meliorem, aut in republica sanctiorem nulla ætas tulit; tum
 Appium Claudium, cuius in Senatu pulcrè dicta sententia,
 20 Italiam Pyrrho, gravi hoste, seipsum cæcitatem non liberavit;
 tum Cæcilium Metellum Pontificem, qui non urbem solùm,
 sed & fatum urbis Palladium, & penitissima sacra dum ab
 incendio servavit, suos oculos perdidit; quanquam aliàs certè
 Deus pietati tam egregiæ favere se, etiam inter gentes, testatus
 25 est: quod tali igitur viro usu venit, ponendum in malis esse

Not Jove himself he feared; his daring ken
With truth disclosed the will of fate to men;
With length of years did Jove him hence requite,
But his eyes bereft of the day's sweet light.

5 But God himself is truth; and the more closely any one adheres to truth, in teaching it to mankind, the more nearly must he resemble God, the more acceptable must he be to him. It is impious to believe God to be jealous of truth, or to be an enemy to the utmost freedom of its communication to men. It

10 does not appear, therefore, that it was for any crime, that this ancient sage, who was so zealous to enlighten human kind, and that many among the philosophers, were deprived of light. Or, should I mention those men of old, so deserving of admiration for their civil wisdom, as also for their great

15 actions? And first, Timoleon of Corinth—the deliverer of his own city, and of all Sicily—than whom, a better man or more revered in the commonwealth no age has produced. Next, Appius Claudius, who, by nobly declaring his sentiments in the senate, delivered Italy from Pyrrhus, a formidable enemy;

20 but himself delivered not from blindness. Then Cæcilius Metellus the high-priest, who lost his eyes, in saving from the flames not the city only, but the Palladium, on which hung the destiny of the city, as also the most sacred of the religious mysteries; though on other occasions it is certain that God has

25 declared that his favour attends a devotedness so extraordinary, even among the Gentiles. What therefore has happened to such a man, I can hardly think should be considered as an

vix putem. Quid alios recentiorum temporum adjungam, vel illum Venetiarum Principem Dandulum longè omnium præstantissimum; vel Boëmorum Ziscam ducem fortissimum, orthodoxæ fidei propugnatorem? Quid summi nominis theo-
5 logos Hieronymum Zanchium, nonnullósque alios? cùm & ipsum Isaacum Patriarcham, quo nemo unquam mortalium Deo charior fuit, annos haud paucos, cæcum vixisse constet; aliquot fortasse, Jacobum etiam ejus filium, & ipsum Deo haud minùs dilectum: cùm denique Christi servatoris nostri
10 divino testimonio compertissimum sit, illum hominem ab se sanatum, neque ob suum, neque ob parentum suorum aliquod peccatum, etiam ab utero cæcum fuisse. Ad me quod attinet, te testor, Deus, mentis intimæ, cogitationumque omnium indagator, me nullius rei, (quanquam hoc apud me
15 sæpius, & quām maximè potui, seriò quæsivi, & recessus vitæ omnes excussi) nullius vel recèns vel olim commissi, mihi met conscientum esse, cuius atrocitas hanc mihi præ cæteris calamitatem creare, aut accersisse meritò potuerit. Quod etiam ullo tempore scripsi (quoniam hoc nunc me luere quasi pia-
20 culum regii existimant, atque adeò triumphant) testor itidem Deum, me nihil istiusmodi scripsisse, quod non rectum & verum, Deoque gratum esse, & persuaserim tum mihi, & etiamnum persuasus sim; idque nullâ ambitione, lucro, aut gloriâ ductus; sed officii, sed honesti, sed pietatis in patriam
25 ratione solâ; nec reipublicæ tantùm, sed Ecclesiæ quoque liberandæ causâ potissimum fecisse: adeò ut cùm datum

evil. Why should I add others of later times—as Dandolo prince of Venice, the first man by far of all his compatriots; or Ziska the gallant duke of Bohemia, champion of the orthodox faith? Why divines of highest name, Hieronymus Zanchius, 5 with some others? When it is well known, that the patriarch Isaac himself, than whom no mortal was ever more dear to God, lived blind no small number of years; and for some time, perhaps Jacob also his son, of God no less beloved; when, in fine, it is beyond all doubt, from the divine testimony of 10 Christ our Saviour, that the man whom he healed had been blind even from the womb, for no sin either of himself or of his parents. As for myself, I call thee, O God, to witness, the searcher of the inmost spirit, and of every thought, that I am not conscious of any offense (though, to the utmost of my 15 power, I have often seriously examined myself on this point, though I have visited all the recesses of my heart) recently committed or long ago, the heinousness of which could have justly caused, could have called down this calamity upon me above others. Whatever I have written, yea, at any time 20 (since the royalists in their exultation imagine I am now suffering for it, by way of atonement, as they will have it) I call the same God to witness, that I have written nothing, which I was not persuaded at the time, and am still persuaded, was right, and true, and pleasing to God; and this without being 25 moved by ambition, by lucre, or by glory; but solely by a sense of duty, of grace, and of devotion to my country; that, above all, I have done this, with a view not only to the deliverance of the commonwealth, but likewise of the church. Hence, when

mihi publicè esset illud in defensionem regiam negotium, eodémque tempore & adversâ simul valetudine, & oculo jam penè altero amissō conflictarer, prædiceréntque disertè medici, si hunc laborem suscepissem, fore, ut utrumque brevi amitterem, nihil istâ præmonitione deterritus, non medici nè *Æsculapii* quidem Epidaurii ex adyto vocem, sed divinioris cuiusdam intus monitoris viderer mihi audire; duásque sortes, fatali quodam nutu, jam mihi propositas, hinc cæcitatem, indè officium; aut oculorum jacturam necessariò faciendam, aut summum officium deserendum: occurrebántque animo bina illa fata, quæ retulisse Delphis consulentem de se matrem, narrat Thetidis filius.

Διχθαδίας κῆρας φερέμεν θανάτοιο τέλοσδε.

Εἰ μέν κ' αὖθις μένων Τρώων πόλιν ἀμφιμάχωμα

15 **Ωλετο μέν μοι νόστος, ἀτὰρ κλέος ἀφθιτον ἔσται.*

Εἰ δέ κεν οίχαδ' ἵκωμε φίλην ἐς πατρίδα γαῖαν.

**Ωλετό μοι κλέος ἐσθλὸν, ἐπὶ δηρὸν δέ μοι αἰών*

**Ἐσσεται.*

Iliad. 9.

20 *Duplicia fata ducere ad mortis finem:*

Si hic manens circa Troum urbem pugnavero,

Amittitur mihi reditus; sed Gloria immortalis erit,

Si domum revertor dulce ad Patrium solum,

Amittitur mihi Gloria pulcra, sed diuturna vita

Erit.

25 *Unde sic mecum reputabam, multos graviore malo minus bonum, morte gloriam, redemisse; mihi contrà majus bo-*

that office against the royal defence was publicly assigned me, and at a time when not only my health was unfavorable, but when I had nearly lost the sight of my other eye; and my physicians expressly foretold, that if I undertook the task, I
 5 should in a short time lose both—in no wise dismayed at this warning, methought it was no physician's voice I heard—not the voice even of *Æsculapius* from the shrine of Epidaurus—but of some diviner monitor within; methought, that, by a certain fatality in my birth, two destinies were set before me,
 10 on the one hand, blindness, on the other, duty—that I must necessarily incur the loss of my eyes, or desert a sovereign duty. Nor did I fail to recollect the two-fold destiny, which the son of Thetis reports that his mother brought back concerning himself, when she went to consult the oracle at Delphi:

15 Two fates conduct me to the realms of night:
 If staying here around Troy-town I fight,
 I return no more; but my glory fair
 Shall shine immortal, and my deeds declare:
 If to my dear and native land I'm led,
 20 Long is my life; but my glory is fled.

Iliad 9.

Hence I thought with myself, that there were many who purchased a less good with a greater evil; for example—glory, with death. On the contrary, I proposed to purchase a greater good with a less evil; namely, at the price of blindness only,
 25 to perform one of the noblest acts of duty; and duty, being a

num minore cum malo proponi: ut possem cùm cæcitate sola vel honestissimum officii munus implere; quod ut ipsâ gloriâ per se est solidius, itâ cuique optatius atque antiquius debet esse. Hac igitur tam brevi lumen usurâ, quantâ maxima 5 quivi cum utilitate publica, quoad liceret, fruendum esse statui. Videtis quid prætulerim, quid amiserim, quâ inductus ratione: desinant ergò judiciorum Dei calumniatores maledicere, déque me somnia sibi fingere; sic denique habento; me sortis meæ neque pigere neque poenitere; immotum atque 10 fixum in sententia perstare; Deum iratum neque sentire, neque habere, immò maximis in rebus clementiam ejus & benignitatem erga me paternam experiri atque agnoscere; in hoc præsertim, quòd solante ipso atque animum confirmante in ejus divina voluntate acquiescam; quid is largitus 15 mihi sit, quàm quid negaverit sæpius cogitans: postremò nolle me cum suo quovis rectissimè facto, facti mei conscientiam permutare, aut recordationem ejus gratam mihi semper atque tranquillam deponere. Ad cæcitatem denique quod attinet, malle me, si necesse est, meam, quàm vel suam, More, vel 20 tuam. Vesta imis sensibus immersa, nequid sani videatis aut solidi, mentem obcæcat: mea, quam objicitis, colorem tantummodo rebus & superficiem demit; quod verum ac stabile in iis est, contemplationi mentis non adimit. Quàm multa

thing in its own nature more substantial even than glory, ought on that account to be more desired and venerated. I decided, therefore, that, as the use of light would be allowed me for so short a time, it ought to be enjoyed with the greatest

5 possible utility to the public. These are the reasons of my choice; these the causes of my loss. Let the slanderers, then, of the judgments of God cease their revilings; let them desist from their dreamy forgeries concerning me; in fine, let them know, that I neither repine at, nor repent me of my lot; that

10 I remain fixed, immovable in my opinion; that I neither believe, nor have found that God is angry; nay, that in things of the greatest moment I have experienced, and that I acknowledge his mercy, and his paternal goodness towards me; that above all, in regard of this calamity, I acquiesce in his divine

15 will, for it is he himself who comforts and upholds my spirit —being ever more mindful of what he shall bestow upon me than of what he shall deny me; last of all, that I would not exchange my own consciousness of what I have done, for any act of theirs however well performed, or lose the recollection

20 of it, which is always so calm and delightful to me. As to blindness, I would rather at last have mine, if it must be so, than either theirs, More, or yours. Yours, immersed in the lowest sense, so blinds your minds, that you can see nothing sound or solid; mine, with which you reproach me, deprives

25 things merely of their colour and surface; but takes not from the mind's contemplation whatever is real and permanent in them. Besides, how many things are there, which I should choose not to see; how many which I might be unwilling to

deinde sunt quæ videre nollem, quām multa quæ possem libens non videre, quām pauca reliqua sunt quæ videre cupiam. Sed neque ego cæcis, afflictis, mōerentibus, imbecillis, tametsi vos id miserum ducitis, aggregari me discrucior; 5 quandoquidem spes est, eo me propiùs ad misericordiam summi patris atque tutelam pertinere. Est quoddam per imbecillitatem, præeunte Apostolo, ad maximas vires iter: sim ego debilissimus, dummodo in mea debilitate immortalis ille & melior vigor eo se efficaciùs exerat; dummodo in meis tenebris divini vultùs lumen eo clariùs eluceat; tum enim infirmissimus ero simul & validissimus, cæcus eodem tempore & perspicacissimus; hac possim ego infirmitate consummari, hac perfici, possim in hac obscuritate sic ego irradiari. Et sanè haud ultima Dei cura cæci sumus; qui nos, quò minus quicquam aliud præter ipsum cernere valemus, eò clementiùs atque benigniùs respicere dignatur. Væ qui illudit nos, væ qui lædit, execratione publicâ devovendo; nos ab injuriis hominum non modò incolumes, sed penè sacros, divina lex redidit, divinus favor; nec tam oculorum hebetudine, quām 15 cœlestium alarum umbrâ has nobis fecisse tenebras videtur; factas illustrare rursus interiore ac longè præstabiliore lumine haud rarò solet. Huc referto, quòd & amici officiosiùs nunc etiam quām solebant, colunt, observant, adsunt; quòd &

see; and how few remaining things are there which I could desire to see! Neither am I concerned at being classed, though you think this a miserable thing, with the blind, with the afflicted, with the sorrowful, with the weak; since there is a 5 hope, that, on this account, I have a nearer claim to the mercy and protection of the sovereign father. There is a way, and the Apostle is my authority, through weakness to the greatest strength. May I be one of the weakest, provided only in my weakness that immortal and better vigour be put forth with 10 greater effect; provided only in my darkness the light of the divine countenance does but the more brightly shine: for then I shall at once be the weakest and the most mighty; shall be at once blind, and of the most piercing sight. Thus, through this infirmity should I be consummated, perfected; thus, through 15 this darkness should I be enrobed in light. And, in truth, we who are blind, are not the last regarded by the providence of God; who, as we are the less able to discern any thing but himself, beholds us with the greater clemency and benignity. Woe be to him who makes a mock of us; woe be to him who injures us; he deserves to be devoted to the public curse. The 20 divine law, the divine favour, has made us not merely secure, but, as it were, sacred, from the injuries of men; nor would seem to have brought this darkness upon us so much by inducing a dimness of the eyes, as by the overshadowing of 25 heavenly wings; and not unfrequently is wont to illumine it again, when produced, by an inward and far surpassing light. To this I attribute the more than ordinary civilities, attentions, and visits of friends; of whom there are some, with

nonnulli sunt, quibuscum Pyladéas atque Theséas alternare voces verorum amicorum liceat.

*Ὀρέστης. Ἐρπε νῦν οἴαξ ποδὸς μοι. Πν. φίλα γ' ἔχων κηδεύματα,
5 Βαδε gubernaculum mei pedis. Πυ. per gratam mihi
habens curam. Eurip. in Orest.*

Et alibi,

Δίδου χεῖρ' ὑπηρέτη φίλῳ,

Da manum ministro amico.

Δίδου δέρῃ σὴν χεῖρ', ὑδηγήσω δ' ἐγώ,

*10 Da collo manum tuam, ductor autem viæ ero tibi ego. Id
in Her. furent.*

Non enim hoc casu factum me omnino nullum; non quicquid est probi aut cordati hominis, positum in oculis putant esse. Quin & summi quoque in republica viri, quandoquidem non otio torpem me, sed impigrum & summa discrimina pro libertate inter primos adeuntem oculi deseruerunt, ipsi non deserunt; verùm humana qualia sint, secum reputantes, tanquam emerito favent, indulgent, vacationem atque otium faciles concedunt; si quid est ornamenti, non detrahunt; si quid publici muneris, non adimunt; si quid ex ea re commodi, non minuunt; & quamvis non æquè nunc utili, præbendum nihilo minùs benignè censem; eodem planè honore, ac si, ut olim Atheniensibus mos erat, in Prytanéo alendum de-

whom, as with true friends, I may hold the dialogue of Pylades and Orestes:

Orest. Go slowly on, and be the rudder of my feet.

Py. Precious is my charge.

5

Eurip. in Orest.

And in another place:

Give your hand to your friend and helper.

Throw your arm about my neck, and I will be your guide.

Id. in Her. furent.

- 10 For they do not suppose that by this misfortune I am rendered altogether a nullity; they do not suppose that all which belongs to a man of sense and integrity is situated in his eyes. Besides, as I am not grown torpid by indolence, since my eyes have deserted me, but am still active, still ready to advance
- 15 among the foremost to the most arduous struggles for liberty; I am not therefore deserted even by men of the first rank in the state. On the contrary, such men, considering the condition of humanity, show me favour and indulgence, as to one who has completed his services; and readily grant me exemption
- 20 and retirement. They despoil me of no dignity, they deprive me not of any public office I before held; they disparage not the benefit which may have accrued from that particular service; and though they are aware that they are now to confer their favours upon one who is become less useful, they think it
- 25 ought to be done with no less benignity; indeed, with the same honour, as if, like the Athenians in ancient times, they had decreed a maintenance for me in the Prytaneum. Thus, while

crevissent. Sic mihi & apud Deum & apud homines cæcitatē solari meam quandiu licuerit, amissos honesti causā oculos nemo meos lugeat; absit quoque ut ipse lugeam, aut vel animi satis ut nè habeam quo cæcitatis convitiatores facilē 5 possim contemnere, vel veniæ ut nè possim faciliūs condonare. Ad te, quisquis es, redeo, qui parūm tibi constans, nunc pu- milionem me, nunc Antæum vis esse: *Non aliud postremò optas libentiūs fæderatis Belgii Provinciis, quām ut tam facilē, tamque feliciter defungantur hoc Bello, quām defungetur* 10 *Salmasius Miltonio.* Cui ego voto si facilē assensero, arbitror me nostris successibus Reīque Anglicanæ nec ominari malē, nec malē precari.

En verò iterum clamorem, alienum quendam & stridulum! anseres puto alicunde advolare: Jam sentio quid sit; memini 15 clamoris hanc esse tragœdiā; prodit Chorus: en duo Poëtastri; vel duo vel unus, biformi sanè specie & bicolore; Sphingémne dicam an Horatianum illud monstrum Poëticum, capite muliebri, cervice asininā, variis indutum plumis, undique collatis membris: id profectò ipissimum est. Rhapsodus 20 videlicet quispiam, centonibus & pannis obsitus; unūsne an duo incertum, nam & Anonymus quoque est. Poëtas equidem verè dictos & diligo & colo, & audiendo sæpissimè

I can derive consolation in my blindness both from God and man, let no one be troubled that I have lost my eyes in an honorable cause; and far be it from me to be troubled at it; far be it from me to possess so little spirit as not to be able without 5 difficulty to despise the revilers of my blindness, or so little placability, as not to be able, with still less difficulty, to forgive them.

I return to you, whoever you are, who, with no little inconsistency, will one while have me to be a dwarf, another while, 10 an Antæus. But, at last, you express a wish: “Nothing better could befall the united provinces of Holland, than that they may make an end of this war as easily and as successfully, as Salmasius will make an end of Milton.” In which wish I shall readily acquiesce, and am of opinion, that I am neither 15 presaging ill nor praying ill for our success, and for the cause of England.

But hark! again some strange and cackling cry! I suppose a flight of geese is on the wing, coming from some quarter or other! Oh, I now perceive what it is. I remember that it is 20 the clamour of a tragedy. The chorus makes its appearance. See, two poetasters; either two or one; but there are two different shapes and colours. Shall I call it a sphinx, or that poetical monster of Horace, with a woman’s head, an ass’s neck, arrayed in motley plumes, and with limbs borrowed 25 from different animals? Aye, that is the very thing: that is, some rhapsodist, covered from head to foot with centos and patches; whether he is one or two is doubtful, as he also is without a name. Now poets who are truly so called, I love and

delector; illorum etiam plerisque tyrannis esse scio inimicissimos, si vel à primis exorsus ad Buchananum usque nostrum recenserem: istos verò versiculorum nugivendos, quis non oderit? quo genere hominum nihil stultius, aut vanius, aut 5 corruptius, aut mendacius. Laudant, vituperant, sine delectu, sine discrimine, judicio, aut modo, nunc Principes, nunc plebeios, doctos juxtà atque indoctos, probos an improbos, perinde habent; prout Cantharus, aut spes nummuli, aut fatuus ille furor inflat ac rapit; congestis undique & verborum & 10 rerum tot discoloribus ineptiis, támque putidis, ut laudatum longè præstet sileri, & pravo, quod aïunt, vivere naso, quām sic laudari: vituperatus verò qui sit, haud mediocri sanè honori sibi ducat, se tam absurdis, tam stolidis nebulonibus displicere. Primus qui est, si modò bini sunt, dubito Poëta sit 15 an Cæmentarius; ità Salmasio os oblimit, immo totum quasi parietem dealbat atque incrustat. Curru nempe *triumphantem* inducit, Heroëm Gigantomachum, *hastilia* & *cæstus*, & nescio quæ nugamenta armorum vibrantem, doctos omnes pedibus quadrigam sequentes, sed post terga ejus innumeris 20 spatiis relictos, utpote *quem numen rebus trepidis salutem orbis admoverit; tandem ergo tali tempus erat tegi umbone*

reverence; and it is one of the most frequent and delightful of my pleasures to listen to their song. Besides, I know that most of them, if I pass them in review from the very first down to our Buchanan, are the sworn foes of tyrants. But who can 5 endure these pedlers of verse?—a race of mortals than which nothing can be more foolish, more vain, corrupt, or lying. They praise or blame, without choice, without discrimination, without judgment or measure, now princes, now plebeians, alike the learned and unlearned, honest men and knaves, 10 as prompted by caprice,—as inspirited and transported by the bottle, by the hope of getting a little money, or by their own senseless fury; heaping together from all sides inconsistencies, both in words and things, so threadbare and of colours so incompatible, that it would be better far for the 15 person praised to be passed by in silence, and to live, as the saying is, on the sneers of contempt than to be thus praised: nay, he who has incurred their blame, may take it to himself as no ordinary honour, that he is not a favorite with these dull and paltry scoundrels. The foremost of them, if there are 20 really two, I am in doubt whether to call a poet or a mason, so unconscionably does he bedaub the person of Salmasius,—so like a perfect wall does he plaster and whitewash it. He introduces the giant-warring hero in a sort of “triumphal” car, brandishing his “spears and clubs,” and I know not what 25 trumpery armour, with the whole host of the learned following on foot in the rear, but at an awful distance; like “the coming,” forsooth, “of any God, in seasons of danger, for the salvation of the world: for at length the time was come, for kings to be

reges, parente nimirum *Juris* & *imperii*. Delirus necesse est fuerit & bis puer Salmasius, qui his laudibus non solùm tantopere sibi placuerit, sed excudendas etiam quàm primùm de se tam sedulò curaverit: Misellus etiam poëta atque indecorus, qui Grammaticum, quod genus hominum poëtis ministerum semper atque subserviens fuit, tam immodicis laudibus dignetur. Alter verò non versus facit, sed planè insanit, entusiastarum omnium, quos tam rabidè insectatur, ipse amentissimus: hic Salmasii carnifex quasi sit, Syri Damæ filius, Larios invocat & Cadmum; veratro deinde ebrius, totam, quicquid ubique est, Servulorum & Ballionum sentinam, ex Indice Plautino evomit; credas linguâ Oscum non latinè loquentem, aut inferarum, quas natat, paludum coaxare ranam. Tum ut intelligatis, quantus sit Iamborum artifex, duabus syllabis unâ in voce peccat, alterâ productâ, alterâ perperam correptâ.

Hi trucidato rege per horrendum nefas.

Aufer istas, asine, *vacivitatum* tuarum clitellas; & tria verba, si potes, sani ac sobrii hominis tandem affer; si tua ista cucurbita & *blennum caput* vel ad punctum temporis potest sapere: interea te ego puerorum *virgidemius* tuis cædendum trado

covered with such a shield by the parent," God wot, "of right and dominion." Surely, Salmasius must have been mad and twice a child, when he could not only be flattered with bepraisings so fulsome, but when he could use his utmost diligence to get them printed with all possible dispatch! The poet too must have been a sorry poet, and unobservant of decorum, who could dignify with such immoderate eulogiums a grammarian,—a description of person, who has ever been a menial —merely subservient to poets. The other, so far from making 5 verses indeed, is absolutely beside himself—the maddest of all the enthusiasts, whom he persecutes with so much fury. As if he were executioner to Salmasius, a son of Syrus or Dama, he invokes the slave-whippers, and Cadmus; then, drunk with hellebore, he vomits out a whole sink of foul abuse collected, 10 with the help of an index to Plautus, from the mouths of slaves and mountebanks. You would think he was speaking Oscan instead of Latin, or croaking like one of the frogs of the marshy plains in which he swims. Then, to show you what an adept at iambics he is, he makes two false quantities in one 15 word, making the one long where it ought to be short, and the other short where it ought to be long.

Hi trucidato rege per horrendum nefas.

Away with your panniers "of emptiness," you ass! and at last utter three words, if you can, like a man in his sound and 25 sober senses, if that pumpkin head, if that "thick head" of yours be capable of common sense even for a moment. In the meantime I hand you over, you Orbilius you, to be flogged by

Orbiliū. Tu mihi sic perge maledicere, ut *Cromuello* pejor tibi sim, quā nullā majore me laude afficere potuisti. Te verò benevolūmne dicam, an stolidum, an hostem insidiosum? benevolus certè non es, verba enim hostem indicant; cur ergò 5 tam stolidus fuisti vituperator, ut anteferre me tanto viro in buccam tibi venerit? ecquid tu non intelligis, an me putas non intelligere, quò graviora vestra in me esse odia ostenditis, eò vos ampliora mea in rempublicam merita prædicare, vestra tot opprobria, tot mea esse apud meos præconia? Nam si vos 10 me omnium maximè odistis, sanè ego vos omnium maximè exulceravi, vos ego maximè affixi, causæque vestræ nocui: id si ità est, idem ego de meis civibus optimè quoque merui; hostis enim vel testimonium vel judicium, etsi aliàs leve admodùm, de suo tamen dolore longè est gravissimum. An Poëta 15 non meministi, cùm de Achillis mortui armis, Ajax & Ulysses contenderent, non Græcos populares set Trojanos hostes ex sententia Nestoris Judices datos?

Toῦνεκα Τρωσὶν ἐφᾶμεν ἐνφροσι τῆνδε δικάσσω.

20 *Quapropter Trojanis permittamus prudentibus hanc litem
judicandam.*

Et paulò pòst,

your own scholars. Go on, and revile me in this way, as being, in your eyes, “worse than Cromwell”: for it is impossible for you to bestow upon me higher praise. But am I to consider you as a friend, or as a blockhead, or as an insidious enemy?

5 That you are not a friend is certain: for your words betray you for an enemy. How then came you to be so great a blockhead, as to take it into your head to prefer me for your accusation to so great a personage? Do you imagine, that what you do not comprehend, I also do not comprehend?—namely, that the

10 more inveterate you discover your hatred to be against me, the greater do you proclaim my merits to be towards the commonwealth?—That with my own party your manifold reproaches do but declare my praise? For if you hate me to a degree beyond all others, it is plain that I, of all others, have

15 galled you the most severely; that it is I, who have the most humbled you; that it is I, who have done the most mischief to your cause. If this be the fact, then it is I also, who have deserved the most highly of my fellow citizens: for the testimony or judgment of an enemy, though in other respects

20 abundantly trivial, is the weightiest of all on the subject of his own pain. Do you not remember, when Ajax and Ulysses contended for the arms of the dead Achilles, that the poet, by the counsel of Nestor, chose the judges not from among the Greeks who were their countrymen, but from the Trojans,

25 who were their enemies?

Hence let the impartial Trojans judge the strife.

And a little after:

ΟἽ δα δίκην ἵθεῖαν ἐπὶ σφισι ποιήσονται.

Οὐ τινε ἡρα φέροντες ἐπεὶ μάλα πάντας Ἀχαιοὺς

**Ισου ἐπεχθαίρουσι κακῆς μεμνημένοι ἀτης.*

Qui justum judicium de iis fecerint,

5 *Nemini gratificantes, cùm vehementer omnes Achivos
Æquè oderint, mali memores damni.*

Hæc Smyrnæus ille, sive Calaber. Insidiosus itaque sis oporet, méque in invidiam conjicere labores, qui quod judicium in hoste rectum atque sincerum esse solet, id dolo malo & 10 graviùs lædendi animo corrumpis atque depravas, ita non vir modò sed & hostis depravatissimus es. Verùm ego, nullo negotio frustrabor te, vir bone; quanquam enim Ulyssem, id est, quàm optimè de patria meritum me esse sanè perquàm vellem, tamen Achilleïa arma non ambio; cœlum in clypeo pictum, quod alii, non ego, in certamine aspiciant, præferre, 15 onus non pictum sed verum, humeris portare, quod ego, non alii sentiant, non quæro: Evidem cùm nullas omnino similitates aut inimicitias ullo cum homine privatas geram, neque ullus, quod sciam, mecum gerat, tot in me maledicta jactari, 20 tot probra torqueri, reipublicæ duntaxat causâ, non meâ, eo æquiore animo fero: nec præmii & commodorum inde provenientium, partem longè minimam, ignominiaæ longè maximam pervenisse ad me queror; contentus quæ honesta factu

Now they a righteous judgment will declare,
As nor to one nor t'other love they bear;
For all the Greeks they hold in equal hate;
Darkly remembering their ruined state.

5 Thus far the Symrnaean, or Calaber. It follows, then, that you must be insidious, and labour to cast an odium upon me, since, by wicked arts, and with the purpose of inflicting a deeper injury, you pervert and deprave that kind of judgment which is usually unbiased and sincere in an enemy: hence,

10 you are not merely the most depraved of men, but the most depraved of enemies. But, my good man! I will render frustrate none of your endeavours: for though I could most ardently wish that I were Ulysses, that is, that I had deserved the most highly of all of my country; yet, I covet not the arms of

15 Achilles; I seek not to carry before me the heavens painted on my shield, which others may look to in a contest, though I do not; it is my endeavour to bear on my shoulders, a real not a painted burden, to be felt by myself, rather than by others. Indeed, as I have no private malice or enmity against any man,

20 nor, as far as I know, has any man against me, I am the less concerned at the torrent of abuse which is cast upon me, at the numberless reproaches which are hurled against me, as I bear all this not for myself, but for the sake of the commonwealth. Nor do I complain, that by far the least share of the reward

25 and of the advantages thence proceeding and that by far the greatest share of the reproach, have attached to me; content to have had in view and to have prosecuted without reward,

sunt, ea propter se solùm appetisse, & gratiàs persequi: Id alii viderint, túque scito, me illas *opimitates* atque *opes*, quas mihi exprobras, non attigisse, neque eo nomine quo maximè accusas, obolo factum ditiorem. Hic rursus infit Morus, & secunda 5 epistola causas scribendi refert; cuinam? *Lectori Christiano* nempe Mœchus & stuprator Morus salutem: piam sanè epistolam promittis; jam causas incipe. *Excitati sunt Europæarum gentium animi, maxime omnium Galli nostri reformati, ut parricidium & parricidas, &c. cognoscerent.* 10 Galli & ipsi reformati contra reges bella gesserunt; quid ultriùs fuissent facturi, paribus usi rerum successibus, affirmari non potest: certè reges ipsorum, si qua earum rerum monumentis fides, ab illis haud minùs metuebant sibi, quàm à nobis noster: neque injuriâ, quoties meminissent quæ etiam illi 15 scriptitarunt, & minati sæpe sunt: Nolint igitur, quicquid tu causare, splendidè nimis de se polliceri, iniquiùs de nobis sentire. Pergit in causis. *Equidem ea Anglorum melioris notæ consuetudine sum usus.* Qui tibi sunt melioris notæ, viris bonis sunt pessimæ. *Ut ausim dicere me ista homi-*

those things which were honorable to be done, for their own sakes alone. This is what others should look to, and as for yourself, know that I have not so much as touched those “good things,” “that wealth” with which you reproach me, nor am 5 made one half-penny the richer by that name, on account of which you bring your chief accusations against me.

Here More begins again, and in the second epistle gives his reasons for writing: and for writing to whom?—To “the Christian reader,” forsooth, the adulterer and fornicator More 10 writes, greeting. You lead us to expect a truly pious epistle: come let us hear your reasons. “The minds of the nations of Europe and most of all our French protestants, were roused to become acquainted with the parricide and with the parricides,” &c. The French, even the Protestants themselves, have 15 engaged in wars against the laws; what farther they would have done, if they had had the like success with ourselves, cannot now be known. It is certain, that their own kings, if any credit is to be given to the records of those transactions, stood in no less apprehension from them, than our king from 20 us: nor was this without reason, when they considered the spirit and multitude of the writings even of those reformers, and how often they had gone so far as to threaten. They were unwilling, therefore, whatever you pretend, to promise too splendidly of themselves, or to think unjustly of us.—He goes 25 on with his reasons. “Indeed, such have been my habits of intimacy with Englishmen of the better note”;—Those who in your eyes are of the better note, are, in the eyes of men of virtue, of the worst note;—“That I might undertake to say I

num monstra nosse intus & in cute. Putabam te mœchas tantummodo tuas & scorta; tu etiam monstra intus & in cute. *Ut nomen meum premerem, facile impetrarunt Angli quibuscum consuevi.* Et astutè quidem illi: sic enim spe-
5 rabant & se impudentiâ tuâ eò largiore fruituros, & te tuâ famâ, etiam tum malâ, eo minus causæ nocitum. Noverant enim te, & quâm esses olim bonus hortorum custos, & nunc rasus licet & pumicatus sacerdos, ut à Pontia ne Pilata quidem abstinere manus potueris; nec de nihilo sanè, si enim à confi-
10 cienda carne carnifex dictus putatur, cur minùs tu confiando Pontiam Pontifex factus ex sacerdote tibi videare? Hæc cùm de te non nescirent alii, cùm non posses ipse quin tibimet consires, tamen incredibili, & execrandâ quadam impietate pa-
lèm audes profiteri, te *Dei gloriam unice quærere, & vindicare:* & dum ipse turpissima quæris, simul accusare alios, quod
15 *pietatis larvam criminibus imponant:* cùm id nemo manifes-
tiùs ac sceleratiùs quâm tu ipse facis, unquam fecerit. *Ad re-
rum aies gestarum seriem magno tibi fuisse adjumento cum alios
scriptores tum maxime elenchum motuum nuperorum in An-*

know those monsters of men in heart and in grain." I thought you knew nobody but your adulteresses, and strumpets; and you also know monsters in heart and in grain.—"The Englishmen with whom I had intercourse easily prevailed upon 5 me to suppress my name." And, in truth, not without a crafty policy: for in this way, they had the hope of being indulged with a larger measure of your impudence, and that you would do less mischief to the cause by your character, which was bad even at that time. For they had known you of 10 old; had known what an excellent keeper of gardens you had formerly been; and though now a priest all shaven and spruce, that you could not keep your hands off not even from Pontia Pilate; nor without reason indeed: for if *carnifex* (an executioner) be supposed to be derived a *conficienda carne* (from 15 dispatching flesh) why should you think it less likely, that from a priest you should be made *pontifex* (a high-priest) *conficiendo Pontiam*, (from dispatching Pontia) ? though these stories about you were no secrets to other people; though it is impossible but that yourself must have been conscious of 20 them; yet with an impiety which is scarcely credible, and which deserves execration, you dare openly to profess that "you are seeking only and vindicating only the glory of God"; and at the very time you yourself are pursuing the most scandalous courses, accuse others "of covering their crimes under 25 the mask of piety"; though no man was ever more manifestly and more wickedly guilty of this than yourself.—"For the order of transactions (you say) you derived great assistance from other writers, and especially from *A View of the late*

glia. Næ tu ineptus homo es, qui tanto clamore facto, quod tuum sit nihil afferas; sed scriptores tantùm, regiis partibus addictos eoque meritò suspectos authores contra nos adducere potuisti, quorum fides si elevabitur, progredi nequeas. Nos 5 igitur scriptores illos, si opus erit & elenchum elencho refutabimus, non illis per te, sed tibi per illos, cum visum erit respondebimus; tibi quæ de tuo protuleris, videndum interea, ut tueri queas; quæ cujusmodi sint, ab impio & planè Atheo homine profecta, audiant nunc omnes pii & horrescant. *Jubet amor* 10 *dei & injuriæ sancto ejus nomini factæ sensus acerrimus cogit supplices manus ad deum attollere.* Abde, abde obscenæ illas manus, quas libidine & ambitione supinatus attollere non vereris, nè cœlum ipsum quoque audeas iis manibus incestare, quibus sacra religionis mysteria contrectando polluisti. Quam 15 enim divinam ultiōnem aliis temerarius & væcors imprecari, eam in ipsis tuum impurissimum caput devocasse te olim intelliges.

Hactenus clamoris quasi præludia fuere; nunc, (summas enim, & propè solas in hoc dramate partes clamor obtinet,) 20 quām potest maximo hiatu, rictum diducit: in cœlum scilicet iturus; quo si ascenderit, in neminem profectò acriùs clamabit quam in ipsum clamatorem Morum. *Cum omnibus secu-*

Troubles in England." You are indeed a trifling fellow: for though you raise so great a clamour, you can bring nothing that is your own; you could produce against us the writers only who are devoted to the royalist faction—authors, for that very reason justly suspected—and whose credit once invalidated, you would be unable to proceed. We shall therefore refute those writers, and if necessary, one view by another: as we see occasion, we shall reply not to them through you, but to you through them. In the meantime, it behoves you to be prepared to defend what you have brought forward of your own; the nature of which, as it proceeds from a name evidently impious and atheistic, let all religious persons now hear, and tremble with horror. "The love of God commands,—the keenest sense of the injury done to his sacred name compels us, to lift up our suppliant hands to God." Hide, O hide those polluted hands, which, grovelling as you are in ambition and lust, you have the presumption to lift up, lest you dare also to pollute heaven itself with the touch that has already contaminated the sacred mysteries of religion. But that divine vengeance, which you rashly and absurdly imprecate upon others, you will find hereafter you have called down upon your own guilty head.

Thus far we have been listening merely to the preludes of the cry; now (for the cry gets the principal, and almost the only part, in this drama) the mouth is opened to its utmost yawn, as the cry is to reach to heaven; and if it arrive thither, it will, in truth, cry out against no one more sharply than against the crier, More himself. "Since the majesty of kings

lis, sacra fuerit regum majestas, &c. Multa tu quidem More vulgariter, multa malitiose in nos declamas, quæ nihil attinent: regis enim cædes, & tyranni supplicium non sunt idem, More, non sunt; inter se distant longissimè, atque distabunt, 5 dum sensus & ratio, jus atque fas, rectique & obliqui judicium hominibus concedetur. Verùm de his satìs jam sæpiùs dictum, satìs defensum est: non patiar qui tot diris inanibus lädere non potes, ut repetitâ crambe nos demum occidas. De patientiâ, deinde & pietate bellè disputas: Sed

10

*de virtute loquutus**Clunem agitas: ego te ceventem, More, verebor?*

Omnes aïs reformatos, presertim Belgas & Gallos, factum nostrum horruisse: & statim, bonis ubique non licuisse, idem sentire & loqui. Sed te tibi repugnare leviculum est; hoc 15 multò indignius atque atrocius; *præ nostro inquis, scelere, nihil fuit Judeorum scelus, Christum crucifigentium, sive hominum mentem, sive sceleris effectus compares.* Furiose! tûne Christi minister perpetratum facinus in Christum tam leviter fers, quacunque demum mente vel effectu ut pari sce-

has, in all ages, been held sacred,” &c. Indeed, More, you clamour many things against us, in your vulgarity, many in your malice, which are nothing to the purpose: for the murder of a king, and the punishment of a tyrant, are not the same,
5 More, they are not the same; they differ most widely, and will differ, as long as sense and reason, right and wrong, the power of distinguishing straight from crooked, shall be allowed to men. But as to these things enough has been often said already, enough defended. You who can do us no injury with
10 all your mighty blustering, shall not put an end to us at last by serving up your hash again. You have some fine things about patience; then about piety. But,

You preach of virtue, while of flesh you're frail;
What fear, though now as erst you wag your tail?

15 “All protestants, you say, especially the Dutch and the French, were struck with horror at what we have done”; and immediately after—“good men were no where at liberty to speak what they thought.” But for you to contradict yourself is a trifling matter; what follows is of a far more disgraceful
20 and atrocious character: “In comparison of our wickedness (say you) the wickedness of the Jews in the crucifixion of Christ was nothing, whether we consider the intention of the men, or the effects of the crime.” Maniac! and do you, a minister of Christ, make so light of the horrible crime committed
25 against Christ, as, whatever might have been “the intention” or “the effect,” to dare to pronounce, that to kill any king is

lere interfectum quemlibet regem audeas dicere? Judæi certè clarissimis indiciis dei filium agnovisse poterant; nos Carolum non esse tyrannum, nulla ratione potuimus intelligere. Eventùs autem, ad minuendum scelus, ineptissimè facis mentionem: verùm semper animadverto regios, quò quisque acrior est, eò leviùs ferre quicquid committitur in Christum, quàm si quid in regem: cui tamen cùm Christi præcipuè causâ obediendum doceant, facilè ostendunt se neque Christum verè colere, neque regem: sed aliud quiddam sibi quærentes, 10 incredibilem hanc erga reges fidem ac religionem suam, vel ambitioni, vel occultis quibusdam aliis cupiditatibus obtendere. *Prodiit ergo magnus literarum princeps Salmasius.* Desine toties magnum illud, More; quod millies licet ingesseris, haud cuiquam profectò intelligenti persuaseris mag- 15 num esse Salmasium, sed minimum esse Morum, & nullius pretii homulum, qui, quid deceat ignarus, magni cognomine tam imperitè abutatur. Nos grammaticis atque criticis, quorum summa laus aut in alienis lucubrationibus edendis, aut librariorum mendulis corrigendis versatur, industriam qui- 20 dem ac literarum scientiam, doctrinæ etiam haud contemnendæ laudem, ac præmia libenter concedimus, magni cognomen haud largimur. Is solus magnus est appellandus, qui res magnas aut gerit, aut docet, aut dignè scribit: res autem

equally sinful? The Jews, from the clearest signs, might certainly have recognized the Son of God; but it was impossible that we, in any way, should have been made to comprehend that Charles was not a tyrant. To mention the accidental consequences with a view to diminish a crime, is most absurd. But I always remark this in a royalist; according as he is the more acrimonious, does he make less account of any offence committed against Christ, than against the king; and though he teaches that the king ought to be obeyed chiefly for the sake of Christ, he plainly makes it appear, that himself is no true follower either of Christ, or of the king; but that, having other selfish objects in view, he makes a display of this his incredible fidelity and devotion to his king, from ambition, or from other passions which he conceals.—“Salmasius, therefore, the great prince of letters, came forward.” Don’t persist, More, in this manner in calling such a man great. Though you should repeat it a thousand times, you would never persuade any man of sense that Salmasius was a great man; but rather that More is a most little one, a worthless manikin, who, from his ignorance of propriety, abuses thus absurdly the epithet of great. To grammarians and critics, whose highest praise consists either in editing the works of others, or in correcting the blunders of transcribers, we readily allow industry indeed and the knowledge of languages, with the credit and rewards of a learning by no means to be despised; but we do not bestow upon them the title of great. He alone deserves the appellation of great, who either achieves great things himself, or teaches how they may be achieved; or

magnæ sunt solæ, quæ vel vitam hanc nostram efficiunt beatam, aut saltem cum honestate commodam atque jucundam, vel ad alteram ducunt beatiorem. Horum verò Salmasius quid egit? egit verò nihil; quid autem docuit aut scripsit magnum? 5 nisi fortè contra Episcopos, & primatum Papæ, quod ipse postea & suis moribus, & aliis in nos pro episcopatu scriptis, recantatum penitus evertit. Magnus ergo scriptor dici non debet, qui aut nihil magnum, aut quod optimum in vita scriperat, ei fædissimè renunciavit. *Literarum princeps* ut sit, & 10 Alphabeti per me licet; at verò tibi non *princeps* modò *literarum* est, sed *patronus regum*, & *patronus quidem dignus tantis clientibus*. Pulchrè tu quidem regibus consulisti, ut post alios insignes titulos, Claudi Salmasii clientes appellen- 15 tur. Èâ nimirum lege solvimini cunctis aliis legibus, Reges, ut in clientelam Grammatico tradatis vos Salmasio, sceptrâ ferulæ submittatis: *Debebunt ei Reges, dum stabit orbis, dignitatis & salutis suæ vindicias*. Audite, Principes; qui pessimè vos defendit, immo ne defendit quidem, nemo enim oppugnavit, dignitatem & salutem vestram sibi imputat. Hoc nempe 20 solum consequuti sunt, qui superbissimum Grammaticum

who describes with suitable dignity the great achievements of others. But those things only are great, which either make this life of ours happy, or at least comfortable and agreeable as far as is consistent with honesty, or which lead to another and

5 a happier life. Now what has Salmasius done of such things as these? Clearly nothing. And what has he taught or written that is great? Unless perhaps what he wrote, against the bishops and the pope's supremacy, which, being recanted by his subsequent conduct, and by other writings in opposition to us

10 and in favour of episcopacy, he has rendered null. He, therefore, who had either never written any thing great, or who basely disclaimed the best thing he ever wrote, is not entitled to be called a great writer. He has my permission to be "the prince of letters," and of the alphabet too; but in your apprehension he is not merely the "prince of letters," but "the patron of kings," and "a patron truly worthy of clients so illustrious." Indeed, you have consulted admirably for kings, when, in addition to their other notable titles, you would have them to be styled the clients of Claudio Salmasius.

15

20 By the law, surely, that if you deliver yourselves up, ye kings, to the patronage of Salmasius the grammarian, if you humble your sceptres to the rod, you are absolved from all other laws.—"As long as the world shall stand, kings will owe to him the vindication of their dignity and safety." Hear,

25 O ye princes! the man who has defended you so scurvily, nay, who has defended you not at all, for he had nobody to oppose him, affirms, that for your dignity and safety you are indebted to him! Now this is all they have gained, who

sustinendis regum rationibus ex tinearum & blattarum foro
advocârunt. *Cui quantum res regia, tantundem etiam ecclesia*
debebit; non laudem sanè, sed meritissimam desertæ suæ
causæ notam. Nunc in laudes effunderis Defensionis regiæ;
5 *ingenium, doctrinam, infinitum prope rerum usum, & inti-*
mmam sacri & profani juris penum, concitatæ orationis vigo-
rem, eloquentiam, facundiam aurei illius operis admiraris,
quorum cum nihil affuisse homini contendo, (quid enim
Salmasio cum eloquentia?) tum aureum fuisse illud opus vel
10 *centies fateor; tot enim Carolus aureos numeravit, ne dicam*
quid Arausiacus etiam princeps in idem opus profuderit. Nun-
quam major surrexit vir magnus, nunquam magis Salmasius:
Et tanto quidem major ut se ruperit, quam magnus enim
15 *fuerit in illo opere jam vidimus; & si quid ejusdem argumenti,*
ut fertur, posthumum reliquit, fortasse videbimus. Non equi-
dem inficior, edito illo libro, Salmasium in ore omnium fuisse,
regiis mirè placuisse; ab augustissima Sueciae regina, ampli-
simis præmiis invitatum; quinimò totâ illâ contentione Sal-
20 *masio secunda omnia, adversa mihi penè omnia fuere. Pri-*
mùm de illius eruditione, erat hominum summa opinio,
quam multis ab annis jam diu collegerat, libros conscribendo

have assisted the haughty grammarian, while, in a court of
moths and book-worms, he sustained the cause of kings.—
“Nor will the church owe him less than the cause of roya-
lty.” It is not praise, then, that the church will owe him,
5 but a richly deserved mark of infamy, for deserting her cause.—
Now you would lavish your encomiums upon the royal de-
fence; you admire “the genius, the learning, the acquaintance
with things little short of infinite, the profound knowledge
of the canon and civil law, the vigour of elevated language,
10 the eloquence, the grace of that golden work”—of all
which qualities I maintain that the man was wholly desti-
tute (for what had Salmasius to do with eloquence?) But,
that the work was a golden work, this I acknowledge a hun-
dred times over: for so many pieces of gold did Charles count
15 out; not to mention what the prince of Orange also bestowed
upon the same work.—“Never did a great man appear
greater; never did Salmasius”: yes indeed, he was so much
greater that he burst: for how great he was in that work we
have already seen; and if he has left any posthumous work, as
20 is reported, on the same subject, we shall perhaps see again.
Now I do not deny, that, after the publication of that book,
Salmasius was in everybody’s mouth, and that he pleased the
royalists to a miracle; that “he was invited, and amply re-
warded, by the most august the queen of Sweden”; nay, that,
25 in the whole of that contest, Salmasius had every thing in his
favour, and I almost every thing against me. In the first place,
of his erudition, the opinion of mankind could go no higher,
which opinion he had been collecting for many previous years,

multos, & bene magnos, non eos quidem plerūmque utiles, sed abstrusissimis de rebus, & summorum authorum citatiunculis differtos; quo nihil citiùs literatorum vulgus in admirationem rapit; me verò quis essem, nemo in iis ferè regionibus nôrat; magnam ille suâ expectationem concitârat, attenuatior operi quâm solebat aliâs, ut in re tanta; ego mei nullam potui movere: immò verò multi me ab illo dehortabantur, tyronem cum veterano congressurum, partim invidentes, nè utcunque mihi gloriæ foret cum tanto hoste decertâsse; partim & mihi, & causæ metuentes, nè utriusque gravi cum ignominia victus discederem; causa denique speciosa atque plausibilis, inveterata vulgi opinio, sive superstatio dicenda potiùs est, & propensus in regium nomen favor Salmasio vires & spiritus addiderat; eadem omnia contra me fecêre, quo magis est mirandum, quamprimum responsio nostra prodiit, non si à plerisque avidè arriperetur videre gestientibus ecquis tam præceps animi esset ut auderet cum Salmasio configere, sed tam esse placitam multis atque gratam, ut, non authoris, sed ipsius veritatis ratione habitâ, qui modò summo in honore fuerat Salmasius, nunc quasi detractâ, sub qua latuerat, personâ, & existimatione, & animo repentè caderet; séque asse-

by writing a multitude of books, and of no small bulk; not books of general utility, but on the abstrusest subjects, and stuffed with scraps of citation from eminent authors; than which nothing sooner excites the wonderment of the literary
5 vulgar. On the contrary, who I was, scarcely any one in those parts had ever heard. He, by applying a more than ordinary diligence to the work, the subject being of such magnitude, had awakened in respect of himself great expectation; while it was not in my power to awaken any. Nay, as I should be a
10 raw recruit engaging with a veteran, there were many who dissuaded me from the undertaking, partly out of envy, lest, whatever the issue, I should gain glory from a contest with an enemy so illustrious; partly, from apprehension for me and for the cause, lest I should retire vanquished, to the heavy dis-
15 grace of both. Lastly the specious and plausible nature of his cause, the rooted opinion of the vulgar, or which is more properly called superstition, and the prepossession in favour of the royal name, had given additional vigour and spirit to Salmasius — circumstances which all made against me. Hence
20 when our defence soon after made its appearance, it is less to be wondered at, that it was seized with avidity by most persons, as they had an eager curiosity to see who could be so rash as to presume to enter the lists with Salmasius, than that it should give such pleasure and satisfaction to many; insomuch
25 that as respect was no longer had to the author, but to truth itself, Salmasius, who was lately seated on the summit of honour, now, as if the mask which disguised him had been taken off, suddenly fell from his renown and from his confi-

rere, tametsi omnibus nervis id agens, quoad vixit postea non
valuerit. Te verò, serenissima Suecorum regina, tuúmque
illud acre judicium fallere haud diu potuit; tu veritatis par-
tium studiis anteferendæ, Princeps atque Author propè dicam
5 cœlestis extitisti. Quamvis enim illum hominem eximiæ doc-
trinæ famâ, causæque regiæ patrocinio tunc temporis longè
omnium celeberrimum, à te invitatum, multis honoribus affe-
cisses, tamen prodeunte illo responso, & singulari æquanimi-
tate abs te perfecto, postquam vanitatis & apertissimæ cor-
10 ruptelæ redargutum Salmasium, multa leviter, multa immo-
deratè, falsa quædam, adversùs seipsum alia, & prioribus sen-
tentiis contraria disseruisse animadverteras, ad quæ, coram
accitus, ut ferunt, quod satìs responderet nihil habuit, ita
palam animo affecta es, ut ab illo tempore neque hominem,
15 ut antea, colere, neque ejus ingenium aut doctrinam magni
facere, &, quod erat planè inopinatum, ejus adversario pro-
pensiùs favere, omnes te intelligerent. Quod enim erat in
tyrannos dictum, negabas id ad te ullo modo pertinere: unde
& apud te fructum, & apud alios famam rectissimæ conscienc-
20 tiæ adepta es. Cùm enim tua facta satis declarent, tyrannum
te non esse, hæc tua tam aperta animi significatio adhuc clari-
riùs demonstrabat, te ejus rei ne omnino quidem tibi esse con-

dence; and though he strained every nerve to recover himself, he was unable to accomplish it as long as he lived.

But you, most serene queen of the Swedes! and that nice discernment of yours, he could not long deceive. You have
5 stood forth the princess and the authoress little less (shall I say?) than heavenly, of preferring truth to the partialities of faction. For although you invited and loaded with honours the man, who, at that time, was celebrated above his fellows for pre-eminent learning, and for his defence of the royal
10 cause, yet, after that answer had appeared, which was perused by you with singular equanimity, and you had discovered that Salmasius was convicted of talking to no purpose, and of palpable misrepresentation; that he had said many things which are frivolous, many which are extravagant, some which are
15 false, others which go against himself, and are contrary to his former sentiments, and that when called into your presence, as the report goes, he could give no satisfactory reasons for all this—your mind underwent so visible a change, that, from that time, it was plain to everybody, that you neither paid the
20 same attention to the man as before, nor made much account of his genius and learning; and what was altogether unexpected, showed an evident inclination to favour his adversary. For you denied that what was spoken against tyrants could have any reference whatever to you; and by this you gained,
25 with yourself the fruit, with others the reputation, of a most upright conscience. As it is sufficiently plain from your actions, that you are no tyrant, this open declaration of your sentiments shows, in a still clearer light, that you are utterly

sciam. O me spe meâ omni feliciorem! (Eloquentiam enim, nisi quæ in ipsa veritate Suada est, nullam mihi sumo) qui, cùm in ea patriæ tempora incidissem, ut necesse esset in causâ tam arduâ tâmque invidiosâ versari, ut jus omne regium im-
5 pugnare viderer, tam illustrem, tam verè regiam nactus sim integritatis meæ testem atque interpretem, nullum me verbum fecisse contra reges, sed contra regum labes ac pestes duntaxat tyrannos. Te verò magnanimam, Augusta, te tutam undique divinâ planè virtute ac sapientiâ munitam! quæ quod
10 in jus tuum ac dignitatem poterat videri scriptum, non solùm tam æquo animo atque sedato, tam incredibili mentis candore, vultusque verâ serenitate perlegere sustinuisti; sed contra ipsum Patronum tuum ejusmodi sententiam ferre, ut ejus adversario palmam etiam adjudicare à plerisque existimeris.
15 Quo te honore, quâ te veneratione, Regina, prosequi semper debuero, cuius excelsa virtus ac magnitudo animi non tibi solùm gloriosa, sed mihi etiam tam fausta atque fortunata, & suspicione me omni atque infamî apud alios reges liberavit, & præclaro ac immortali hoc beneficio tibi in perpetuum de-
20 vinxit. Quàm bene de æquitate tua, déque justitia & sentire exteri, & sentire & sperare semper tui populi debebunt, qui, cùm tua res ac majestas ipsa agi videretur, tam nihil turbatam

unconscious of the thing. Happy am I! happy even beyond my highest hope! (for I boast of no other eloquence than that persuasion which is inherent in truth itself;) who, when I had fallen upon those times of my country, in which I was

5 constrained of necessity to engage in a cause at once so arduous and invidious, that I must seem to impugn all regal right, have found a witness and an interpreter of my integrity so illustrious, so truly royal, as to interpret and bear witness for me, that I have spoken not a syllable against kings, but against

10 the underminers and pests of kings—against tyrants only. But how magnanimous, Augusta, how secure on all sides must you be, fortified as you are with a virtue and wisdom clearly divine! when you could not only peruse with such equanimity, such calmness, with a candour of mind so unexampled, with

15 a serenity of countenance so perfect, what might have seemed written against your own right and dignity; but could adopt an opinion of this nature against your own advocate himself, so as to be commonly thought even to award the palm to his adversary! In what honour, in what veneration, must you ever

20 be held by me, when your exalted virtue and greatness of spirit, not only glorious to yourself, but auspicious and fortunate for me, have freed me, as it respects other kings, from all suspicion and disgrace, and, by this signal and immortal benefit, have bound me to you for ever! With

25 what favour must foreigners have thought, with what favour must your own people have both thought and hoped of your equity and impartiality, when, at a time in which your own concerns, in which your majesty itself seemed

te de tuo haud minùs placidè, quàm de populi jure soles, judi-
cantem viderunt. Jam tu quidem haud temerè, tot conquista
undique volumina, tot literarum monumenta congregasti, non
quasi te illa quicquam docere, sed ut ex illis tui cives te discere,
5 tuæque virtutis ac sapientiæ præstantiam contemplari possint;
cujus ipsa Divæ species, nisi tuo animo penitùs insedisset, &
quasi oculis conspiciendam se tibi præbusset, haud ullâ pro-
fectò librorum lectione, tam incredibiles amores excitâsset in
te sui: quò magis illum mentis tuæ vigorem planè æthereum &
10 quasi purissimam divinæ auræ partem in illas ultimas regiones
delapsam admiramur; quam neque cœlum illud triste ac nubi-
losum ullis frigoribus extingue aut gravare, neque solum
illud horridum ac salebrosum, quod & ingenia quoque in-
colarum haud raro indurat, quicquam in te inæquale aut
15 asperum creare potuit: quin & ipsa terra illa, tot metallis fæ-
cunda, si aliis noverca, tibi certè alma parens, te summis enixa
viribus totam auream produxisse videtur. Dicerem Adolphi
filiam invicti atque incliti regis unicam prolem, nisi tu illi,
Christina, tantum præluceres, quantum viribus sapientia, belli
20 artibus pacis studia præcellunt. Jam inde profectò regina

to be the subject of contention, they saw you delivering your judgment, with as little emotion, with no less composure, on your own rights, than you had been accustomed to do on the rights of the people! Besides, it was for no idle purpose that you collected from all parts such multitudes of choice volumes, so many monuments of learning! It was not that from these things yourself might learn any thing, but that from them your own citizens might learn to know you, that they might be able to contemplate the pre-eminence of your virtue and of your wisdom; and unless the very image of the goddess of wisdom had sat before your inmost spirit, unless she had appeared, as it were, in a visible form before your eyes, she could never have raised in you, by any book-learning, such an ardent love of herself. This makes us admire the more your vigour of mind manifestly ethereal, as if the purest particle of the breath divine had fallen upon those remote regions—a particle, which that melancholy and cloudy sky, with its freezing cold, could neither extinguish nor oppress; nor could that horrid and rugged soil, which is wont to harden also the minds of its inhabitants, create in you any thing unequal or rough; nay, this very land, so fertile in divers metals, though to others a stepmother, being certainly to you a fostering parent, seems to have exerted her utmost powers to produce you entirely of gold. I would address you as the daughter of Adolphus, as the only descendant of that invincible and famous king, if, Christina, you did not outshine him as much as wisdom exceeds strength, as much as the arts of peace surpass the stratagems of war. Henceforward, not the queen of the

Austri haud sola celebrabitur: habet nunc & septentrio regi-
nam suam, & dignam sanè quæ non modò sapientissimum
illum Judæorum regem, aut si quis unquam similis futurus
esset, auditum proficeretur, sed ad quam alii tanquam ad
5 clarissimum regalium virtutum exemplar, & visendam omni-
bus Heroinam, undique concurrant: nullumque in terris fa-
stigium par esse ejus laudibus ac meritis fateantur, in qua
minimum hoc esse videant, quod sit Regina, tot gentium
monarcha. Non autem hoc minimum, quod etiam hoc esse
10 decorum suorum minimum ipsa sentiat, aliudque longè ma-
jus atque sublimius meditetur, quam regnare; hoc ipso no-
mine innumeris regibus præponenda. Potest itaque, si ea
manet Suecorum gentem calamitas, regnum abdicare, Regi-
nam deponere nunquam potest, non Sueciæ sed totius orbis
15 terrarum dignam se imperio testata.

In has digressum me Reginæ meritissimas laudes, nemo
est, opinor, qui non collaudet, nedum reprehendat; quas ego
quidem sine summa ingratitudinis culpa, vel aliis tacentibus,
prætermittere non potui; qui nescio quâ meâ sorte, sanè feli-
20 cissimâ, aut si quis est occultus vel siderum, vel animorum,
vel rerum consensus aut moderamem, tantam arbitram quam
omnium minimè sperabam, omnium maximè optabam, tam
mihi æquam & faventem in ultimis terris reppererim. Nunc
ad relictum opus, longè quidem diversissimum, redeundum

south alone shall be celebrated in story. The north has now also his queen, and worthy too, not merely to go and listen to that wisest king of the Jews, or to any other, should any ever more arise like him, but to be herself the heroine to be visited
5 by others, flocking from all quarters as to the brightest pattern of royal virtue; and who should confess that there is no dignity upon earth equal to her praises and merits; of which they would see that the least is, that she is a queen—the monarch of so many nations. Again, it is not the least, that she
10 herself thinks this the least of her honours, and meditates upon something far greater and more sublime, than to reign; meriting to be valued, on this very account, above innumerable kings. Hence, she may abdicate the kingdom, should such a misfortune await the Swedish nation; but that she, who has
15 proved herself worthy of the empire, not of Sweden only, but of the world, should divest herself of the queen, can never be in her power!

There is no one I trust, who, so far from blaming, would not commend me for this digression to an eulogium of the
20 queen so well deserved; an eulogium which, though others were silent, I could not omit without a heavy charge of ingratitude; since, I know not by what chance, though certainly by a most happy one, or whether by some hidden consent or guidance of the stars, or of spirits, or of things—I, who the
25 least of all men expected, who the most of all wished such a thing, have found, in the remotest regions, an arbitress so illustrious, so impartial and favorable to me.

We must now return to the remaining part of the work, of

tamen est. *Infremuisse, ais, nos ad Defensionis regiae famam;*
dispexisse igitur Grammaticastrum aliquem famelicum, qui
venalem calatum parricidii patrocinio vellet commodare.
Hæc abs te malitiosissimè dicta sunt, ex quo memineras, regios,
5 cum suis mendaciis ac maledicentiae præconem dispicerent,
adiisse Grammaticum, si non famelicum, certè auri plus
nimio sitientem Salmasium; qui non solum præsentem ope-
ram suam, sed bonam quoque mentem, si quam priùs habuit,
illis libentissimè vendidit; ex quo memineras Salmasium,
10 famâ jam deploratâ atque perditâ, cum dispiceret, qui existi-
mationem afflictam atque obtritam, quoquo modo reparare
quiret, te invenisse justo Dei judicio, non, unde excussus es,
ministrum Genevensem, sed episcopum Lampsacenum, id
est, ex horto Priapum, suæ domûs constupratores; unde &
15 insulsissimas laudes, tanto cum dedecore emptas aversatus, &
ex amico inimicissimus factus, tibi laudatori suo, multa moriens
imprecatus est. *Unus inventus est, magnus scilicet*
Heros, quem Salmasio opponerent, Joannes Miltonus. Ego
Heroëm me esse nesciebam, tu Heroës cujuspam fortè filius
20 per me sis licet; totus enim noxa es. Atque unum me esse in-
ventum, qui causam populi Anglicani tuear, si reipublicæ
rationes cogito, sanè quām doleo, si laudem, ejus participem
habere me neminem facilè patior. Quis & unde sim dubium

however different a nature. By your account, “we were in the utmost agitation at the news of the royal defence; and looked around for some hungry pedagogue, who would employ his venal pen in defence of parricide.” This, in your unrivalled 5 malice, is what has been invented by you, from your recollecting that the royalists, when they looked around for a crier for their lies and their slander, applied to the grammarian Salmasius, who, if not hungry, was at least not a little thirsty of gold; who fairly sold them not merely his present work, but 10 his good intentions, if he ever had any, for the future—from your recollecting that Salmasius, his fame now wept over and gone, when he looked around for some one who should repair, at any rate, his abased and shattered reputation, by the just retribution of God, lighted upon you; who were now no 15 longer the minister of Geneva, from which place you were driven out, but the bishop of Lampsacus—in other words, Priapus from the garden, the defiler of his own house. Whence, loathing such tasteless bepraisings, purchased with so much dishonour, he became, from a friend, an irreconcil- 20 able enemy, and died with many a curse upon you his own eulogist.—“One John Milton, a great hero doubtless, was found, to be opposed to Salmasius.” I did not know that I was a hero, though you, for ought I know, may be the son of some frail heroine; for you are one entire mass of corruption. That 25 I was the only one who was found to defend the cause of the people of England, if I consider the interests of the commonwealth, is a subject of real concern to me; if I consider the glory, it is not willingly that I suffer any one to share it with

ais esse. Tam olim erat dubium quis Homerus, quis Demosthenes. Evidem tacere diu, & posse non scribere, quod nunquam potuit Salmasius, didiceram; eaque in sinu gestabam tacitus, quæ si tum proferre libuisset, æquè ac nunc, inclaruisse 5 jamdudum poteram: sed cunctantis famæ avidus non eram, ne hæc quidem, nisi idoneâ datâ occasione, unquam prolaturus; nihil laborans etsi alii me quæcunque nôsse scire nesciebant; non enim famam sed oportunitatem cujusque rei præstolabar; unde factum est, ut multò ante plurimis essem 10 notus, quâm Salmasius notus esset sibi; nunc Andremone notior est caballo. *Homone an vermis.* Evidem malim me vermem esse, quod fatetur de se etiam rex Davides, quâm tuum vermem in pectore nunquam moriturum intùs celare. *Aiunt, inquis, hominem Cantabrigiensi Academiâ ob flagitia 15 pulsum, dedecus & patriam fugisse, & in Italiam commigrasse.* Vel hinc licebit conjicere quâm veraces illi fuerint, ex quibus res nostras auditione accepisti; hîc enim & te & illos impudentissimè mentiri & nôrunt omnes qui me nôrunt, & statim ampliùs ostendam. Pulsus verò Cantabrigiâ, cur in 20 Italiam potiùs quâm in Galliam aut Hollandiam commigrarem? ubi tu tot flagitiis coopertus, Minister evangelii, non

me. Who and whence I am, say you, is doubtful. So also was it doubtful, in ancient times, who Homer was, who Demosthenes. The truth is, I had learnt to be long silent, to be able to forbear writing, which Salmasius never could; and carried

5 silently in my own breast what if I had chosen then, as well as now, to bring forth, I could long since have gained a name. But I was not eager for fame, who is slow of pace; indeed, if the fit opportunity had not been given me, even these things would never have seen the light; little concerned, though

10 others were ignorant that I knew what I did. It was not the fame of every thing that I was waiting for, but the opportunity. Hence, it happened, that I was known to no small number of persons, before Salmasius was known to himself; now he is more known than the pack-horse Andremon.—

15 “Whether he is a man or a worm.” In very truth, I had rather be a worm, a confession which king David also makes of himself, than conceal within my breast that worm of yours that shall never die.—You proceed—“It is said, that the man was expelled from the university of Cambridge for his debauch-

20 eries, and that, flying from his disgrace and his country, he shifted his quarters to Italy.” It may be conjectured even from this, what credit is due to those, from whom you received your information of our affairs: for, that both you and they are guilty of a most impudent falsehood, in this particular, is well

25 known to all who know me, and shall presently be shown more at large. Now, after being expelled from Cambridge, why should I shift my quarters to Italy, rather than to France or Holland? where you, who are covered with debaucheries

modò impunè vivis, sed concionaris, sed sacra etiam ministeria, summo cum illius Ecclesiæ opprobrio, inquinatissimis manibus conspurcas. Cur verò in Italiam, More? novus credo Saturnus, ut alicubi laterem, in Latium scilicet profugi. Ve-
5 rùm ego Italiam, non, ut tu putas, facinorosorum latibulum aut asylum, sed humanitatis potiùs, & civilium doctrinarum omnium hospitium & neveram antea, & expertus sum. *Reversus librum de divortiis conscripsit.* Non aliud scripsi atque ante me Bucerus de regno Christi copiosè, Fagius in Deuteron-
10 nomium, Erasmus in Epistolam primam ad Corinthios dedita operâ in Anglorum gratiam, aliisque multi per celebres viri, in commune bonum scripserunt. Quod in illis nemo reprehendit, cur id mihi præ cæteris fraudi esset, non intelligo: vellem hoc tantùm, sermone vernaculo me non scripsisse; non enim
15 in vernaes lectores incidi sem; quibus solemne est sua bona ignorare, aliorum mala irridere. Téne verò, turpissime, de divortiis obstrepere, qui cum Pontia ancilla tibi despontata, post stuprum eo obtentu illatum, immanissimum omnium divortium fecisti? Et tamen erat illa Salmasii famula, An-
20 glica, ut fertur fœmina, regiis partibus apprimè dedita; nempe hoc erat, sceleratè adamâsti ut rem regiam, reliquisti ut rem publicam, cuius tamen conversionis, quam odisse adeo

out of number, and a minister of the gospel, not only live with impunity, but preach; but, to the utter disgrace of that church, defile with your filthy hands even the holy ministeries. Why then to Italy, More? like another Saturn, I suppose, I fled to

5 Latium, to find a hiding place! But I fled to Italy, not, as you imagine, as to the skulking corner, or the place of refuge to the profligate, but because I knew, and had found before, that it is the retreat of civility and of all polite learning.—“On his return, he wrote his book on divorce.” I wrote nothing more

10 than what Bucer before me wrote at large on the kingdom of Christ, than what Fagius on Deuteronomy, Erasmus on the first epistle to the Corinthians—works intended for the particular benefit of Englishmen—than what many other very celebrated men have written for the good of mankind in general.

15 Why that should be charged upon me in particular as a fault, which nobody finds fault with in them, I cannot comprehend. I could wish only that I had not written in the vernacular tongue; for I had not fallen upon vernacular readers, with whom it is usual to be unconscious of their own good

20 fortune, and to ridicule the misfortune of others. And is it for you, base seducer, to make a clamour about divorce, who have been guilty of the most cruel of all divorces with Pontia, the waiting maid, whom you engaged in marriage, and with this lure debauched her? And yet this servant of Salmasius

25 was an Englishwoman, as it is said, attached the most warmly to the royal party; in short, miscreant, you loved her as a royal thing and left her as a public thing; but take care you are not found to be the author of her conversion, the thought of which

vis videri, vide ne ipse author fueris; vide, inquam, ne subversâ funditus dominatione Salmasianâ Pontiam ipse in rem publicam converteris. Et hoc modo multas tu quidem una in urbe res publicas, regius licet, aut fundasse diceris aut ab aliis 5 fundatas minister publicus administrare. Hæc tua sunt divortia, seu mavis, diverticula, unde in me Curius prodiisti. Ad mendacia nunc redis. *Cum de regis capite inter conjuratos ageretur, scripsit ad eos, & nutantes in malam partem impulit.* Ego vero neque ad eos scripsi, neque impellere attine-
10 bat, quibus id omnino agere, sine me, deliberatum jam erat: verùm ea de re quid scripserim, infrâ dicetur, uti etiam de Ikonoclaste. Nunc quoniam iste, Hominem an dicam hæreo; purgamentum potiùs hominis, ab ancillarum adulteriis ad adulterandam omnem veritatem progressus, congestis in me
15 tot unâ serie mendaciis, apud exterios infamem reddere conatus est, peto ne quis rem secùs interpretetur, aut in invidiam trahat, néve molestè ferat, si de me plura quâm vellem & dixi suprà, & porrò dicam: ut si oculos à cæcitate, nomen ab oblivione aut calumnia non possum, vitam tamen possim ab
20 ea saltem obscuritate quæ cum macula sit, in lucem vindicare. Idque non unam ob causam mihi erit necessariò faciendum. Primùm ut tot viros bonos atque doctos, qui per omnes vici-

you seem so unable to endure; take care, I say, lest by utterly overturning Salmasia's sovereignty, you do not convert Pontia into a republic. In this way, indeed, you are said to have founded, though yourself a royalist, many republics in the 5 same city, or, to administer them, as public minister, after they have been founded by others. Such are your divorces, or as you would rather have it, your diversions, from which you have come out against me, a very Curius.—You now return to your lies. "When the decapitation of the king was agitated by the 10 conspirators, he wrote to them, while yet wavering, and urged them to the horrid deed." Now I neither wrote to them, nor was it possible that I should urge those, who had already resolved upon the thing, without even an intention of consulting me. But I shall speak of what I wrote upon that subject 15 hereafter, as also of the *Eikonoklastes*.

Since this man (though I am in doubt whether I should call him a man, or merely the refuse of a man) from his corruption of maid-servants, has proceeded to corrupt all truth, and by heaping upon me lies without number, has endeav- 20 oured to render my name infamous among foreigners, let me intreat that I may not be misinterpreted, that I may not excite ill-will, that I may not give offence, if I have spoken before, and if I shall speak again more of myself than I could wish; that, if I cannot rescue my eyes from blindness, my name from 25 oblivion or calumny, I may at least be able, in open day, to redeem my life from that dimness which is produced by a stain. This will be necessary for me on more accounts than one. And first, that so many excellent and learned men,

nas gentes nostra jam legunt, deque me haud malè sentiunt, ne propter hujus maledicta mei pœniteat; verùm ita sibi persuadeant non eum esse me, qui honestam orationem in honestis moribus, aut liberè dicta serviliter factis unquam dede-
5 corârim; vitámque nostram Deo bene juvante, ab omni tur-
pitudine ac flagitio remotam longè semper fuisse: deinde, ut
quos laudandos mihi sumo viros illustres ac laude dignos, hi
sciant nihil me pudendum magis existimare, quàm si ad
eorum laudes vituperandus ipse ac nequam accederem; sciat
10 denique populus Anglicanus, quem ut defendererem, meum
sive fatum sive officium, sua virtus impulit, si vitam puden-
ter atque honestè semper egi, meam defensionem, nescio an
honorî aut ornamento, certè pudori aut dedecori nunquam
sibi fore: qui igitur, & unde sim, nunc dicam. Londini sum
15 natus, genere honesto, patre viro integerrimo, matre proba-
tissimâ, & eleemosynis per viciniam potissimum notâ. Pater
me puerulum humaniorum literarum studiis destinavit; quas
ita avidè arripui, ut ab anno ætatis duodecimo vix unquam
ante medium noctem à lucubrationibus cubitum discederem;
20 quæ prima oculorum pernicies fuit: quorum ad naturalem de-
bilitatem accesserant & crebri capitis dolores; quæ omnia cùm
discendi impetum non retardarent, & in ludo literario, & sub

throughout the neighbouring nations, who are now reading my writings and are disposed to think favourably of me, may not feel regret and shame on my account; but may be convinced, that I am not such a one, who has ever disgraced fair
5 words by foul deeds, or the language of a free man by the actions of a slave; and that my life, by God's help, has been ever far removed from all baseness and loose behaviour. Secondly, that those praise-worthy and illustrious men, whose eulogies I undertake to pronounce, may know it to be my
10 opinion, that there could be no greater cause for shame, while myself was vicious and deserving of reproof; in fine, that the people of England, to whose defence, whether it was my destiny or my duty, I was impelled by their own virtue, may know, that if I have ever led a life free from shame and dis-
15 honour, my defence (whether it may redound to their honour and ornament I know not) can certainly never prove to them a cause of shame or disgrace. Who, then, and whence I am I will now make known.

I was born at London, of respectable parents. My father
20 was a man of the highest integrity; my mother, an excellent woman, was particularly known throughout the neighbourhood for her charitable donations. My father destined me from a child for the pursuits of polite learning, which I prosecuted with such eagerness, that after I was twelve years old,
25 I rarely retired to bed from my lucubrations till midnight. This was the first thing which proved pernicious to my eyes, to the natural weakness of which were added frequent headaches. But as all this could not abate my instinctive ardour for

aliis domi magistris erudiendum quotidie curavit: ita variis
instructum linguis, & perceptâ haud leviter philosophiæ dul-
cedine, ad Gymnasium gentis alterum, Cantabrigiam misit:
Illâc disciplinis atque artibus tradi solitis septennium studi;
5 procul omni flagitio, bonis omnibus probatus, usquedum
Magistri, quem vocant, gradum, cum laude etiam adeptus,
non in Italiam, quod impurus ille comminiscitur, profugi, sed
sponte meâ domum me contuli, meique etiam desiderium,
apud Collegii plerisque socios à quibus eram haud mediocriter
10 cultus, reliqui. Paterno rure, quo is transigendæ senectutis
causâ concesserat, evolvendis Græcis Latinisque scriptoribus
summum per otium totus vacavi; ita tamen ut nonnunquam,
rus urbe mutarem, aut coëmendorum gratiâ librorum, aut
novum quidpiam in Mathematicis, vel in Musicis, quibus tum
15 oblectabar, addiscendi. Exacto in hunc modum quinquennio,
post matris obitum, regiones exteris, & Italiam potissimum,
videndi cupidus, exorato patre, uno cum famulo profectus
sum. Abeuntem, vir clarissimus Henricus Woottonus, qui ad
Venetos Orator Jacobi regis diu fuerat, & votis & præceptis,
20 cunti peregrè sanè utilissimis, eleganti epistolâ perscriptis, me
amicissimè prosequutus est. Commendatum ab aliis nobilis-

learning, he provided me, in addition to the ordinary instructions of the grammar school, masters to give me daily lessons at home. Being thus instructed in various languages, and having gotten no slight taste of the sweetness of philosophy, he
5 sent me to Cambridge, one of our two national colleges. There, aloof from all profligate conduct, and with the approbation of all good men, I studied seven years, according to the usual course of discipline and of scientific instruction—till I obtained, and with applause, the degree of master, as it is called;
10 when I fled not into Italy, as this foul miscreant falsely asserts, but, of my own free will, returned home, leaving behind me among most of the fellows of the college, who had shown me no ordinary attention, even an affectionate regret. At my father's country house, to which he had retired to pass the
15 remainder of his days, being perfectly at my ease, I gave myself up entirely to reading the Greek and Latin writers; exchanging, however, sometimes, the country for the town, either for the purchase of books, or to learn something new in mathematics, or in music, which at that time furnished the
20 sources of my amusement. After passing five years in this way, I had the curiosity, after the death of my mother, to see foreign countries, and above all, Italy; and having obtained permission of my father, I set out, attended by one servant. On my departure, I was treated in the most friendly manner by
25 Sir Henry Wotton, who was long ambassador from king James to Venice, and who not only followed me with his good wishes, but communicated, in an elegant letter, some maxims of the greatest use to one who is going abroad. From the rec-

simus vir Thomas Scudamorus vicecomes Slegonensis, Caroli regis Legatus, Parisiis humanissimè accepit; méque Hungoni Grotio viro eruditissimo, ab Regina Suecorum tunc temporis ad Galliæ regem Legato, quem invisere cupiebam, suo 5 nomine, & suorum uno atque altero deducente, commendavit: discedenti post dies aliquot Italiam versùs, literas ad mercatores Anglos, quà iter eram facturus, dedit, ut quibus possent officiis mihi præstò essent. Nicæâ solvens, Genuam perveni; mox Liburnum & Pisas, inde Florentiam. Illa in urbe, 10 quam præ cæteris propter elegantiam cum lingua tum ingeniiorum semper colui, ad duos circiter menses substi; illic multorum & nobilium sanè & doctorum hominum familiaritatem statim contraxi; quorum etiam privatas academias, (qui mos illic, cum ad literas humaniores, tum ad amicitias 15 conservandas laudatissimus est) assiduè frequentavi. Tui enim Jacobe Gaddi, Carole Dati, Frescobalde, Cultelline, Bonmatthæi, Clementille, Francine, aliorūmque plurium memoriam, apud me semper gratam atque jucundam, nulla dies delebit. Florentiâ Senas, inde Romam profectus, post 20 quam illius urbis antiquitas & prisca fama me ad bimestre ferè spatium tenuisset (ubi & Luca Holstenio, aliisque viris cum doctis tum ingeniosis, sum usus humanissimis) Neapolim perrexi: Illiç per Eremitam quendam, quicunque Româ iter feceram, ad Joannem Baptistam Mansum, Marchionem 25 Villensem, virum nobilissimum atque gravissimum, (ad

ommendation of others, I was received at Paris with the utmost courtesy, by the noble Thomas Scudamore, Viscount of Sligo, who of his own accord introduced me, accompanied by several of his suite, to the learned Hugo Grotius, at that time 5 ambassador from the queen of Sweden to the king of France, and whom I was very desirous of seeing. On my setting out for Italy some days after, he gave me letters to the English merchants on my route, that they might be ready to do me any service in their power. Taking ship at Nice, I arrived at 10 Genoa; and soon after at Leghorn and Pisa, thence to Florence. In this last city, which I have always valued above the rest for the elegance of its dialect and of its genius, I continued about two months. Here I soon contracted a familiar acquaintance with many persons eminent for their rank and learning, 15 and regularly frequented also their private academies—an institution which deserves the highest commendation, as calculated to preserve at once polite letters and friendly intercourse: for, the pleasing, the delightful recollection I still retain of you Jacopo Gaddi, of you Carolo Dati, Frescobaldi, 20 Coltellino, Bonmatthei, Clementillo, Francini, and many others, no time will efface. From Florence I pursued my route to Sienna, and then to Rome; and having been detained about two months in this city by its antiquities and ancient renown, (where I enjoyed the accomplished society of Lucas Holsten- 25 ius and of many other learned and superior men) I proceeded to Naples. Here I was introduced by a certain hermit, with whom I had travelled from Rome, to John Baptista Manso, Marquis of Villa, a man of the first rank and authority, to

quem Torquatus Tassus insignis poeta Italus de amicitia
scripsit) sum introductus; eodemque usus, quamdiu illic fui,
sanè amicissimo; qui & ipse me per urbis loca & Proregis
aulam circumduxit, & visendi gratiâ haud semel ipse ad
5 hospitium venit: discedenti seriò excusavit se, tametsi multò
plura detulisse mihi officia maximè cupiebat, non potuisse illa
in urbe, propterea quòd nolebam in religione esse tector. In
Siciliam quoque & Græciam trajicere volentem me, tristis ex
Anglia belli civilis nuntius revocavit: turpe enim existima-
10 bam, dum mei cives domi de libertate dimicarent, me animi
causâ otiosè peregrinari. Romam autem reversurum, mone-
bant Mercatores se didicisse per literas parari mihi ab Jesuitis
Anglis insidias, si Romam reverterem; eò quod de religione
nimis liberè loquutus essem. Sis enim mecum statueram, de
15 religione quidem iis in locis sermones ultro non inferre; inter-
rogatus de fide, quicquid essem passurus, nihil dissimulare.
Romam itaque nihilo minùs redii: quid essem, si quis inter-
rogabat, neminem celavi; si quis adoriebatur, in ipsa urbe
Pontificis, alteros prope duos menses, orthodoxam religionem,
20 ut antea, liberrimè tuebar: Deoque sic volente, incolumis
Florentiam rursus perveni; haud minùs mei cupientes revi-
sens, ac si in patriam revertissem. Illic totidem, quot priùs,

whom the illustrious Italian poet, Torquato Tasso, addressed his book on friendship. By him I was treated, while I stayed there, with all the warmth of friendship: for he conducted me himself over the city and the viceregent's court, and more 5 than once came to visit me at my own lodgings. On my leaving Naples, he gravely apologized for showing me no more attention, alleging that although it was what he wished above all things, it was not in his power in that city, because I had not thought proper to be more guarded on the point of religion. As I was preparing to pass over also into Sicily and 10 Greece, I was restrained by the melancholy tidings from England of the civil war: for I thought it base, that I should be travelling at my ease, even for the improvement of my mind abroad, while my fellow-citizens were fighting for their liberty at home. As I was about to return to Rome, the 15 merchants gave me an intimation, that they had learnt from their letters, that, in case of my revisiting Rome, the English Jesuits had laid a plot for me, because I had spoken too freely on the subject of religion: for I had laid it down as a rule for myself, 20 never to begin a conversation on religion in those parts; but if interrogated concerning my faith, whatever might be the consequence, to dissemble nothing. I therefore returned notwithstanding to Rome; I concealed from no one, who asked the question, what I was; if any one attacked me, I defended 25 in the most open manner, as before, the orthodox faith, for nearly two months more, in the city even of the sovereign pontiff himself. By the will of God, I arrived safe again at Florence; revisiting those who longed no less to see me, than

menses libenter commoratus, nisi quod ad paucos dies Lucam excurri, transcenso Apennino, per Bononiam & Ferraram, Venetias contendi. Cui urbi lustrandæ cum mensem unum impendissem, & libros, quos per Italiam conquisiveram, in 5 navem imponendos curâssem, per Veronam ac Mediolanum, & Pæninas Alpes, Lacu denique Lemanno, Genevam delatus sum. Quæ urbs, cùm in mentem mihi hinc veniat Mori calumniatoris, facit ut Deum hìc rursus testem invocem, me his omnibus in locis, ubi tam multa licent, ab omni flagitio ac 10 probro integrum atque intactum vixisse, illud perpetuò cogitantem, si hominum latere oculos possem, Dei certè non posse. Genevæ cum Joanne Deodato, Theologiæ professore doctissimo, quotidianus versabar. Deinde eodem itinere, quo priùs, per Galliam, post annum & tres plus minus menses in 15 patriam revertor; eodem ferme tempore quo Carolus, cum Scotis, ruptâ pace, bellum alterum quod vocant Episcopale, redintegrabat; in quo fusis primo congressu regiis copiis, cùm videret etiam omnes Anglos, & meritò quidem, in se pessimè animatos, malo coactus, non sponte, Parliamentum haud ita 20 multò post, convocavit. Ipse, sicubi possem, tam rebus turbatis & fluctuantibus, locum consistendi circumspiciens, mihi librísque meis, sat amplam in urbe domum conduxi; ibi ad intermissa studia beatulus me recepi; rerum exitu Deo im-

if I had returned to my own country. There I willingly stopped as many months as before, except that I made an excursion for a few days to Lucca; when, crossing the Apennine, I made the best of my way, through Bononia and Ferrara, to Venice.

5 Having spent a month in getting a survey of this city, and seen the books shipped which I had collected in Italy, I was brought, by way of Verona, Milan, and the Pænine Alps, and along the lake Lemano, to Geneva. This city, as it brings to my recollection the slanderer More, makes me again call God

10 to witness, that, in all these places where so much licence is given, I lived free and untouched of all defilement and profligate behaviour, having it ever in my thought, that if I could escape the eyes of men, I certainly could not escape the eyes of God. At Geneva I had daily intercourse with John Deodati,

15 the very learned professor of divinity. Then, by the same route as before, I returned through France, to my own country, after an absence of a year and about three months. I arrived nearly at the time that Charles, breaking the pacification, renewed the war, called the episcopal war, with the Scots, in which the

20 royal forces were routed in the first engagement; and Charles, now finding the whole English nation enraged, and justly, to the last degree against him, not long after called a parliament; though not by his own will, but as compelled by his necessities. Looking about me for some place in which I

25 might take up my abode, if any was to be found in this troubled and fluctuating state of affairs, I hired, for me and my books, a sufficiently spacious house in the city. Here I returned with no little delight to my interrupted studies; leav-

primis, & quibus id muneric populus dabat, facilè permisso. Interea Parlamento rem strenuè gerente, Episcoporum fastus detumuit. Ut primùm loquendi saltem cæpta est libertas concedi, omnia in Episcopos aperiri ora; alii de ipsorum vitiis, 5 alii de ipsius ordinis vitio conqueri; iniquum esse, se solos ab ecclesiis omnibus, quotquot reformatæ sunt, disrepare; exemplo fratrum, sed maximè ex verbo Dei, gubernari Ecclesiam convenire. Ad hæc sanè experrectus, cùm veram affectari viam ad libertatem cernerem, ab his initii, his passibus, ad 10 liberandam servitute vitam omnem mortalium, rectissimè procedi, si ab religione disciplina orta, ad mores & instituta reipublicæ emanaret, cùm etiam me ita ab adolescentia parâsssem, ut quid divini, quid humani esset juris, ante omnia possem non ignorare, méque consuluisse ecquando ullius usus 15 essem futurus, si nunc patriæ, immo verò ecclesiæ tótque fratribus evangeli causâ, periculo sese objicentibus deessem, statui, etsi tunc alia quædam meditabar, huc omne ingenium, omnes industriæ vires transferre. Primùm itaque de reformatanda ecclesia Anglicana, duos ad amicum quendam libros 20 conscripsi: deinde, cum duo præ cæteris magni nominis Episcopi suum jus contra Ministros quosdam primarios assere-

ing without difficulty, the issue of things more especially to God, and to those to whom the people had assigned that department of duty. Meanwhile, as the parliament acted with great vigour, the pride of the bishops began to lose its swell. No 5 sooner did liberty of speech begin to be allowed, than every mouth was open against the bishops. Some complained of their personal vices, others of the vice of the order itself. It was wrong, they said, that they alone should differ from all other reformed churches; that it was expedient the church 10 should be governed by the example of the brethren, and above all by the word of God. I became perfectly awake to these things; and perceiving that men were in the right way to liberty; that, if discipline originating in religion continued its course to the morals and institutions of the commonwealth, 15 they were proceeding in a direct line from such beginnings, from such steps, to the deliverance of the whole life of mortal man from slavery—moreover, as I had endeavoured from my youth, before all things, not to be ignorant of what was law, whether divine or human; as I had considered, whether I 20 could ever be of use, should I now be wanting to my country, to the church, and to such multitudes of the brethren who were exposing themselves to danger for the gospel's sake—I resolved, though my thoughts were then employed upon other subjects, to transfer to these the whole force of my mind and 25 industry. Accordingly, I first wrote *Of the Reformation of the English Church*, in two books, to a friend. Next, as there were two bishops of reputation above the rest, who maintained their own cause against certain leading ministers; and

rent, ratus de iis rebus, quas amore solo veritatis, & ex officii Christiani ratione didiceram haud pejus me dicturum quam qui de suo quæstu & injustissimo dominatu contendebant, ad hunc libris duobus, quorum unus de Episcopatu prælatico,
5 alter de ratione Disciplinæ ecclesiasticæ inscribitur, ad illum, scriptis quibusdam animadversionibus, & mox Apologiâ, respondi; & ministris facundiam hominis, ut ferebatur ægrè sustinentibus, suppetias tuli; & ab eo tempore, si quid postea responderent, interfui. Cùm petiti omnium telis Episcopi
10 tandem cecidissent, otiúmque ab illis esset, verti aliò cogitationes; si qua in re possem libertatis veræ ac solidæ rationem promovere; quæ non foris, sed intus quærenda, non pugnando, sed vitam rectè instituendo, recteque administrando adipiscenda potissimum est. Cùm itaque tres omnino animadverterem
15 libertatis esse species, quæ nisi adsint, vita ulla transigi commodè vix possit, Ecclesiasticam, domesticam seu privatam, atque civilem, déque prima jam scripsisse, déque tertia Magistratum sedulò agere viderem, quæ reliqua secunda erat, domesticam mihi desumpsi; ea quoque tripartita, cùm videretur
20 esse, si res conjugalis, si liberorum institutio rectè se haberet, si denique liberè philosophandi potestas esset, de conjugio non

as I had the persuasion, that on a subject which I had studied solely for the love of truth and from a regard to Christian duty, I should not write worse than those who contended for their own lucre and most iniquitous domination; to one of them I 5 replied in two books, of which one was entitled *Of Prelatical Episcopacy*, the other *Of the Reason of Church Government*; to the other, in some *Animadversions*, and soon after, in an *Apology*; and thus, as was said, brought timely succour to those ministers, who had some difficulty in maintaining their 10 ground against the bishops' eloquence: from this time too, I held myself ready, should they thenceforward make any reply. When the bishops, at whom every man aimed his arrow, had at length fallen, and we were now at leisure, as far as they were concerned, I began to turn my thoughts to other subjects; 15 to consider in what way I could contribute to the progress of real and substantial liberty; which is to be sought for not from without, but within, and is to be obtained principally not by fighting, but by the just regulation and by the proper conduct of life. Reflecting, therefore, that there are in all three species 20 of liberty, without which it is scarcely possible to pass any life with comfort, namely, ecclesiastical, domestic or private, and civil; that I had already written on the first species, and saw the magistrate diligently employed about the third, I undertook the domestic, which was the one that remained. But as 25 this also appeared to be three-fold, namely, whether the affair of marriage was rightly managed; whether the education of children was properly conducted; whether, lastly, we were to be allowed freedom of opinion—I explained my sentiments

solùm ritè contrahendo, verùm etiam, si necesse esset, dissolvendo, quid sentirem explicui; idque ex divina lege, quam Christus non sustulit, nedum aliam, totâ lege Mosaïcâ graviorrem civiliter sanxit; quid item de excepta solùm fornicatione 5 sentiendum sit, & meam aliorúmque sententiam exprompsi, & clarissimus vir Selenus noster, in *Uxore Hebræâ* plùs minùs biennio pòst editâ, uberiùs demonstrâvit. Frustrà enim libertatem in comitiis & foro crepat, qui domi servitutem viro indig- nissimam, inferiori etiam servit; ea igitur de re aliquot libros 10 edidi; eo præsertim tempore cùm vir sæpè & conjux hostes inter se acerrimi, hic domi cum liberis, illa in castris hostium materfamilias versaretur, viro cædem atque perniciem minitans. Institutionem deinde liberorum uno opusculo breviùs quidem tractabam; sed quod satis arbitrabar iis fore, qui ad eam rem, 15 quâ par esset diligentia, incumberent; quâ quidem re, nihil ad imbuendas, unde vera atque interna oritur libertas, virtute hominum mentes, nihil ad rem publicam bene gerendam, & quam diutissimè conservandam majus momentum potest af- ferre. Postremò de typographia liberanda, ne veri & falsi

not only on the proper mode of contracting marriage, but also of dissolving it, should that be found necessary: and this I did according to the divine law which Christ has never abrogated; and much less has he given a civil sanction to any other, that

5 should be of higher authority than the whole law of Moses. In like manner I delivered my own opinion and the opinion of others concerning what was to be thought of the single exception of fornication—a question which has been also copiously elucidated by our celebrated Selden, in his *Hebrew*

10 *Wife*, published some two years after. Again, it is to little purpose for him to make a noise about liberty in the legislative assemblies, and in the courts of justice, who is in bondage to an inferior at home,—a species of bondage of all others the most degrading to a man. On this point, therefore, I published

15 some books, and at that particular time, when man and wife were often the fiercest enemies, he being at home with his children, while she, the mother of the family, was in the camp of the enemy, threatening slaughter and destruction to her husband. I next treated, in one little work, of the education of

20 children, briefly it is true, but at sufficient length, I conceived, for those, who apply themselves to the subject with all that earnestness and diligence which it demands—a subject than which there can be none of greater moment to imbue the minds of men with virtue, from which springs that true liberty which is felt within; none for the wise administration of

25 a commonwealth, and for giving it its utmost possible duration. Lastly, I wrote, after the model of a regular speech, *Arcopagitica*, on the liberty of printing, that the determina-

arbitrium, quid edendum, quid premendum, penè paucos
esset, eosque ferè indoctos, & vulgaris judicii homines, libro-
rum inspectioni præpositos, per quos nemini ferè quicquam
quod supra vulgus sapiat, in lucem emittere, aut licet aut libet,
5 ad justæ orationis modum Areopagiticam scripsi. Civilem,
quæ postrema species restabat, non attigeram; quam Magi-
stratui satis curæ esse cernebam: neque de jure regio quic-
quam à me scriptum est, donec Rex hostis à Senatu judicatus,
bellisque victus, causam captivus apud Judices diceret, capi-
10 tisque damnatus est: Tum verò tandem, cùm Presbyteriani
quidam Ministri, Carolo priùs infestissimi, nunc Indepen-
dentium partes suis anteferri, & in Senatu plus posse indig-
nantes, Parlamenti sententiæ de Rege latæ, (non facto irati,
sed quod ipsorum factio non fecisset) reclamitarent, & quan-
15 tum in ipsis erat, tumultuarentur, ausi affirmare Protestan-
tium doctrinam, omnésque ecclesias reformatas ab ejusmodi
in reges atroci sententiâ abhorrere, ratus falsitati tam apertæ
palam eundum obviām esse, ne tum quidem de Carolo quic-
quam scripsi aut suasi, sed quid in genere contra tyrannos
20 liceret, adductis haud paucis summorum Theologorum testi-
moniis, ostendi; & insignem hominum meliora profitentium,

tion of true and false, of what ought to be published and what suppressed, might not be in the hands of the few who may be charged with the inspection of books, men commonly without learning and of vulgar judgment, and by whose licence and pleasure, no one is suffered to publish any thing which may be above vulgar apprehension. The civil species of liberty, the last which remained, I had not touched, as I perceived it drew sufficient attention from the magistrate. Nor did I write any thing on the right of kings, till the king, pronounced an enemy by the parliament, and vanquished in war, was arraigned as a captive before judges, and condemned to lose his head. But, when certain presbyterian ministers, at first the bitterest foes to Charles, unable to endure that the independent party should now be preferred to them, and that it should have greater influence in the senate, began to clamour against the sentence which the parliament had pronounced upon the king (though in no wise angry at the deed, but only that themselves had not the execution of it) and tried to their utmost to raise a tumult, having the assurance to affirm that the doctrine of protestants, that all the reformed churches shrunk with horror from the atrocity of such a sentence against kings—then indeed, I thought it behoved me openly to oppose so barefaced a falsehood. Yet even then, I neither wrote nor advised any thing concerning Charles; but simply showed, in general, what may be lawfully done against tyrants; adducing, in confirmation, the authorities of no small number of the most eminent divines; inveighing, at the same time, almost with the zeal of a preacher against the egregious

sive ignorantiam sive impudentiam propè concionabundus incessi. Liber iste non nisi post mortem Regis prodiit, ad componendos potiùs hominum animos factus, quàm ad statuendum de Carolo quicquam quod non meâ, sed Magistratum 5 intererat, & peractum jam tum erat. Hanc intra privatos parientes meam operam nunc ecclesiæ, nunc reipublicæ gratis dedi; mihi vicissim vel hæc vel illa præter incolumentem nihil; bonam certè conscientiam, bonam apud bonos existimationem, & honestam hanc dicendi libertatem facta ipsa reddidere: 10 commoda alii, alii honores gratis ad se trahebant: me nemo ambientem, nemo per amicos quicquam petentem, curiæ foribus affixum petitorio vultu, aut minorum conventuum vestibus hærentem nemo me unquam vidit; domi fere me continebam, meis ipse facultatibus, tametsi hoc civili tumultu 15 magna ex parte sæpe detentis, & censum ferè iniquius mihi impositum, & vitam utcunque frugi tolerabam. His rebus confectis, cùm jam abundè otii existimarem mihi futurum, ad historiam gentis, ab ultima origine repetitam, ad hæc usque tempora, si possem, perpetuo filo deducendam me 20 verti: quatuor jam libros absolveram, cum ecce nihil tale cogitantem me, Caroli regno in rempublicam redacto, Concilium

ignorance or impudence of those men, who had promised better things. This book was not published till after the death of the king, being intended rather to compose the minds of men, than to settle any thing relating to Charles; that being

5 the business of the magistrates instead of mine, and which, at the time I speak of, had been already done. These services of mine, which were performed within private walls, I gratuitously bestowed at one time upon the church, at another, upon the commonwealth; while neither the commonwealth

10 nor the church bestowed upon me in return any thing beyond security. It is true, that I gained a good conscience, a fair repute among good men, and that the deeds themselves rendered this freedom of speech honorable to me. Some men however gained advantages, others honours, for doing nothing; but no man ever saw me canvassing for preferment, no man ever saw me in quest of any thing through the medium of friends, fixed, with supplicatory look to the doors of the parliament, or clung to the vestibules of lower assemblies. I kept myself commonly at home, and supported myself, how-

15 ever frugally, upon my own fortune, though, in this civil broil, a great part was often detained, and an assessment rather disproportionate, imposed upon me. Having dispatched these things, and thinking that, for the future, I should now have abundance of leisure, I undertook a history of the nation

20 from its remotest origin; intending to bring it down, if I could, in one unbroken thread to our own times. I had already finished four books, when lo! (Charles's kingdom being reduced to a commonwealth) the council of state, as it

Statūs, quod dicitur, tum primūm authoritate Parlamenti constitutum, ad se vocat, meāque operā ad res præsertim externas uti voluit. Prodiit haud multō post attributus Regi liber, contra Parlamentum invidiosissimè sane scriptus: huic 5 respondere jussus, Iconi Iconoclasten opposui; non *regiis manibus insultans*, ut insimulor, sed reginam veritatem regi Carolo anteponendam arbitratus; immo cum præviderem hanc calumniam cuivis maledico in promptu fore, ipso exordio, & sæpe aliàs, quoad licuit, à me istam invidiam sum 10 amolitus. Prodiit deinde Salmasius; cui quis responderet, adeò non diu, quod ait Morus, dispiciebant, ut me in concilio tum etiam præsentem statim omnes ultro nominarent. Hac- tenus ad obturandum os tuum, More, & mendacia redar- guenda bonorum maximè virorum in gratiam, qui me aliàs 15 non nōrint, meī rationem reddidi. Tu igitur, More, tibi dico immunde, φεμώθητε, obmutesce inquam; quo enim magis mihi maledixeris, eo me rationes meas uberiùs explicare coē- geris; ex quo aliud lucrari nihil poteris, quām ut tibi menda- ciorum opprobrium adhuc gravius concilies, mihi ad integ- 20 ritatis commendationem eo latiùs viam aperias. Reprehen- deram ego Salmasium, quòd extraneum se & alienigenam rebus nostris immiscuisset: Tu instas, *ad eos qui ad Angliam non pertinent, hanc defensionem maximè pertinere*. Quid

is called, now first constituted by authority of parliament, invited me to lend them my services in the department more particularly of foreign affairs—an event which had never entered my thoughts! Not long after, the book which was

5 attributed to the king made its appearance, written certainly with the bitterest malice against the parliament. Being ordered to prepare an answer to it, I opposed the *Iconoclast* to the *Icon*; not, as is pretended, “in insult to the departed spirit of the king,” but in the persuasion, that queen truth ought

10 to be preferred to king Charles; and as I foresaw that some reviler would be ready with this slander, I endeavoured in the introduction, and in other places as far as it was proper, to ward off the reproach. Next came forward Salmasius; and no long time, as More reports, was lost in looking about for

15 some person to answer him, so that all, of their own accord, instantly nominated me, who was then present in the council.—It is chiefly, More, for the sake of those good men, who have otherwise no knowledge of me, that, to stop your mouth and to confound your lies, I have so far given an account of

20 myself. I tell you, then, foul priest, hold your peace, I say: for the more you revile me, the more fully will you compel me to explain my own conduct; from which you could gain nothing yourself, but the reproach, already too heavy, of being a liar; and would lay open for me a still wider field for the

25 commendation of my own integrity.

I had censured Salmasius, as being of another country, and of foreign extraction, for intermeddling with our affairs. You insist, “that this defence concerns those most, who have no

enim? possint, inquis, *Angli existimari studio partium acriùs agere; Gallos verò consentaneum est rei, non hominum, rationem habuisse.* Ad hæc eadem quæ priùs regero; externum & longinquum, qualis tu es, in alienas res præsertim turbatas, 5 immersurum se neminem nisi corruptum; Salmasium prius demonstravi mercede conductum; te constat per Salmasium & Arausionenses professoriam cathedram petiisse; deinde, quod fædus est, exagitas Parliamentum, & subagitas Pontiam. Quam autem affers rationem, cur hæc ad exteris potius per- 10 tinerent, deridicula prorsus est; si enim Angli partium studiis feruntur, quid vos aliud, qui illos solos sequimini, quàm eorum affectus duntaxat in vos transfertis? adeò ut, si Anglis illis credendum in sua causa non est, vobis profectò sit multò minus; qui rerum nostrarum nihil intelligitis, aut saltem cre- 15 ditis, nisi quas ab ipsis accepistis quibus, vestrâ quoque sententiâ, vix est credendum. Hic rursum effundis te in laudem magni Salmasii: magnus sanè tibi fuit, quem tu quasi pro lenone habuisti ancillæ suæ; laudas tamen; at is te non laudat, immo ante mortem palam est abominatus, séque ipse millies 20 incusavit, quòd Spanhemio gravissimo Theologo, de te, quàm

concern with England." And why? "Englishmen (you say) may be supposed to be strongly actuated by the spirit of faction; whereas, it is likely, that the French took more account of the thing, than of the men." To this I make the same
5 tort as before; that no man, who is a foreigner and at a great distance, like yourself, will embroil himself with the affairs of another country, especially when those affairs are in a state of distraction, unless he is corrupted. I have before shown that
10 Salmasius was bribed; it appears that yourself, through the medium of Salmasius and of the Orange faction, made interest for a professorial chair; and what is still worse, you are next falling foul of the parliament, while you are playing foul with Pontia. But the reason you give why these things rather concerned foreigners is perfectly ridiculous: for if the English
15 are carried away by party feelings, what is it that you, who follow them exclusively, transfer to yourselves, if not their passions only? Hence, if those Englishmen are not to be believed in their own cause, surely much less are you to be believed, who know nothing of our affairs, or at least believe nothing, but
20 what you have received from these very persons, and who, even in your own judgment, are scarcely worthy of credit.— Here again you break out in encomiums upon the great Salmasius. To you he was great indeed, you having employed him as a sort of pimp to procure his servant girl. You praise
25 him nevertheless; but he praises not you; nay, before his death it was well known that he held you in abomination, and reproached himself a thousand times for not giving credit to that venerable divine Spanheim, who warned him of your impiety.

impius esses, non credidisset. Nunc totus in rabiem versus rationi quasi renuntias; *Jamdudum rationi scilicet defunctus est Salmasius.* Tu clamandi tantum & furendi partes tibi deposcis, & tamen primas in maledicendo etiam tribuis Salmasio; *non quia verbis sævit, sed quia Salmasius.* Ω σπερρυμένος! has nempe argutias morigeranti debemus Pontiæ. Hinc clamor tuus argutari atque etiam minurizare didicit; hinc minitabundus quoque, *experiemini, inquis, aliquando, fædissimæ belluæ, quid styli potuerint.* Téne experiemur, ancillæ lariole, téne mœche, aut stylum tuum, ancillis tantummodo metuendum? cui si quis raphanum aut mugilem solùm intenderit, actum mehercule præclarè tecum putes, si nate non fissa & incolumi stylo isto salaci tuo queas aufugere. *Equidem non adeo sum, inquis, vacui capitum ut provinciam à Salmasio susceptam aggrediar:* quam ille quidem sine capite admodum vacuo, nunquam aggressus fuissest; festivè tu quidem vacuitate capitum magnum Salmasium tibi anteponis. *At regii sanguinis clamorem ad cælum tollere quod ineruditæ etiam debent:* hoc nempe tuum esse ait. Clama, vociferare, boa; perge hypocritari, sancta verba usurpare, & Priapeia vivere: Exurget, mihi crede, aliquando quem inclamas toties ultionum Deus,

—Now you have worked yourself up into a fury, as if bidding adieu to reason: “Salmasius,” it seems “has been dead long ago in reason”; you ask for yourself the part only of crying and raving; and yet you give the first in reviling also to

5 Salmasius; “not because he is outrageous in his language, but because he is Salmasius.” Babbler! for these smart things I suppose we are indebted to the more-bearing Pontia. It is hence your cry has learnt to be witty, as well as to lament in whining tone; it is hence also, in your bullying way, you

10 thus threaten us: “The time shall come, ye foul beasts, when ye shall be made to feel what the style can do.” Shall we be made to feel you, maid-hunting miscreant—shall we be made to feel you, lecher, or your style, which is formidable only to maid-servants? When, if any one should only show

15 you a radish-root or a mullet, by Hercules, you would think yourself well off, to escape without having your breech cut in sunder, and without the loss of that salacious style of yours.—

“Indeed (you remark) my head is not so empty as to attempt a task which had been undertaken by Salmasius”: a task,

20 however, which he had never undertaken, unless his head had been deplorably empty. It is truly amusing, for you to rank the great Salmasius before yourself in emptiness of head.—

“To raise the cry of the royal blood to heaven,” “it being the duty” even “of the illiterate”—you mean, I suppose, is your

25 duty. Cry, vociferate, bellow; go on to play the hypocrite, to have words of sanctity in your mouth, to live in the worship of Priapus! Be assured, the time shall come, when the God of vengeance, to whom you so often cry, shall arise; he shall

exurget, téque imprimis eradicabit, diaboli ministrum, & reformatæ ecclesiæ infandum dedecus & luem. Inculpantibus Salmasii maledicentiam quamplurimis, respondes, *Sic cum parricidis monstrorum omnium turpissimis, fuisse agendum.*

5 Laudo; telis enim nos instruis: & quo te pacto, tuósque perduelles tractari conveniat, commodus doces, nósque ipse absolvis. Nunc quando ratione nihil potes, ne audes quidem occupatum ab Salmasio jus omne regium, & quicquid est in eo rationis causatus, à contumeliis & rabie ad narrationes

10 quasdam miserabiles conversus, expers rationis, institutos ab initio clamores tantùm persequeris: quas partim Salmasianas recoxisti, partim ex elenco illo ἐλεγχίστω anonymo, qui non patriâ solùm, sed nomine etiam profugit, descriptas interpolâsti: quarum ad præcipua capita, vel in Iconoclaste, vel in

15 Salmasianis ita jam respondi, ut citra modum Historiæ, responderi ampliùs posse non putem. Sempérne ego ut identidem eandem orbitam teram, & ad Balatronis cujusque stridorem dicta toties cogar iterare? non faciam; neque meâ sic abutar vel operâ vel otio. Si quis conductitios ejulatus, &

20 compositos venalissimi hominis ploratus, si quis declamatiunculas, quas etiam ancillaris concubitus adulterinas eduxit

arise, and it shall be his first care to root out you, minister of the devil! the unutterable disgrace and pest of the reformed church. To the multitudes who condemn the abuse of Salmasius, you reply,—“It is thus that parricides, of all monsters

5 the most abominable, deserve to be treated.” I command you; for you furnish us with weapons; and instruct us opportunely in what way it is proper that yourself as well as your adversaries should be dealt with; at the same time that you absolve us from blame. Finding you can do nothing with reason,

10 afraid to venture upon the general ground of the right of kings, which had been pre-occupied by Salmasius, and having alleged every thing that has relation to reason to be found in him, you now tack about from contumely and fury to some wretched narratives, though being destitute of any rational

15 purpose, you merely continue the same clamour with which you set out. These narratives you have partly dressed up from Salmasius, and partly copied from that anonymous and most refutable view, the author of which has forsaken not his country only, but his name; to their chief points having already

20 replied at sufficient length, either in *Eikonoklastes*, or in my answer to Salmasius, I cannot, I think, well say more, at lesser length than a regular history. Shall I for ever be compelled, every now and then, to tread the same round, and, at the noise of every low fellow, to repeat what I have so

25 often said before? I will not do it; I will not make so ill a use either of my labour or of my time. If any one thinks these mercenary cries, these ready-made lamentations of a hireling mourner, these contemptible speechifyings, the spurious

& spurias, Morilli nothi gemellas, fide satis locupletes arbitratur esse, ad me quod attinet, nihil quidem moror, quo minùs ita existimet; neque enim est ut ab ejusmodi credulo ac temerario metuendum nobis quicquam sit: attingam tamen
5 pauca, multorum instar, ex quibus tam quis ipse, quām quid dicat, & quid de reliquo judicandum sit, summatim intelligatis. Postquam de camera plebis & camera procerum, ad unam redigenda, multa exoticus deblateravit, (quod postulatum nemo sanus reprehenderet) *ut æqualitate*, inquit, in
10 *rempublicam* *invectā*, *ad eandem* *in ecclesiam* *introducendam* *procederetur*; *tunc enim* *adhuc* *stabant* *episcopi*: *hic nisi sit* *purus putus* *Anabaptismus*, *nihil video*. Quis hoc à Theologo & ministro Gallico sperâasset unquam? sanè qui Anabaptismus
15 quid sit, nisi hoc sit, non videt, eum ego crediderim haud magis videre quid sit Baptismus. Sed si res propriis vocabulis appellare malimus, æqualitas in republica non est Anabaptismus, sed Democratia longè antiquior; in ecclesia præser-
tim constituta, est disciplina Apostolica. At enim *stabant* *episcopi*. Fatemur, stabant & Genevæ; cum illa civitas &
20 *episcopum* & eundem legitimum principem religionis causâ expulit; quod illis laudi, cur id nobis probro ducitur? scio

progeny of concubinage with a waiting maid, and born at a litter with the little bastard More—if any one thinks these things of sufficient account to be believed, I, for my own part, shall make no attempt to hinder him from thinking so still; 5 indeed, from any one so credulous and thoughtless, I can in truth have nothing to fear. I will touch, however, upon a few things, which will answer the purpose of many, from which you will learn in a few words of what description the author is, as well as what he says; and likewise what is to be thought 10 of the rest.

This alien having talked a good deal of nonsense about the reduction of the Lords and Commons to a single house (a demand which no man in his senses would blame) remarks, “that, having established equality in the state, they might proceed 15 to introduce the same into the church: for at the time I speak of, the bishops yet remained: if this be not rank anabaptism, I do not see what is.” Who could ever have expected this from a divine and a minister of the Gallic church? He who sees not what anabaptism is, unless this be it, I should 20 really think can see as little what baptism is. But, if we would call things by their right names, equality in the state is not anabaptism, but democracy, a thing far more ancient; and as established in the church, is the discipline of the apostles. But “the bishops remained.” Granted; they remained too at 25 Geneva, when that city expelled, on account of religion, its bishop, who was at the same time its legitimate prince. Why should that be considered as disgraceful in us, which in them was regarded as honourable? I am not at a loss, More, to

quid tibi vis, More, Genevensium suffragia ultum is; quibus dimissus cum ignominia, an ejectus ex illa ecclesia fueris, in dubio est. Te ergo cum Salmasio tuo ab evangelico hoc instituto descivisse, & ad episcopos transfugisse, si modò refert quo 5 tu transfugeris, appareat. *Deinde ad ministrorum, inquis, nostratum & qualitatem respublica transiit, ut palam sit eundem spiritum tunc viguisse qui octavo demum anno nefando regis parricidio rem peregit.* Ergo idem ut videtur spiritus & ministros constituit vestrates, & parricidium peregit: Perge ut 10 occepisti, quas par est apostatam, eructare insanias. *Non plures, inquis, tribus libellis supplicibus consecerunt, qui in regem animadverti postulabant.* Quod notum est, & ipse memini, falsissimum esse. Sanè qui has res apud nos memoriae mandarunt, non tres tantummodo libellos istiusmodi, sed 15 multos ex diversis Angliae provinciis, exercitusque legionibus unius ferè mensis spatio, tres uno die allatos fuisse memorant. Vides quanta cum gravitate hac de re deliberaverit Senatus, cuius cunctationem Populus lenitatis nimiæ suspectam tot supplicibus libellis eximendam putavit. Quot reris millia ho- 20 minum fuisse idem sentientium, qui Senatum ad id hortari, quod jam tum seriò agitabat, vel importunum existimarent

know what you would be at; you would revenge the votes of the Genevese, by which it is yet a question, whether you were dismissed with ignominy, or ejected from the Genevese church. That you, therefore, as well as Salmasius, are become 5 a renegado from this evangelical institution, and are gone over to the bishops, (if it be of any consequence whither you go) is manifest.—“Then the state passed (you say) to the equality of the ministers of our persuasion: for it is known to every body, that the same spirit then prevailed, which at last, in the 10 eighth year, put an end to the business by the atrocious parricide of the king.” It appears, then, that the same spirit by which the ministers of your persuasion were constituted, also executed the parricide. Go on as you have begun, to belch out your ravings, which comport well with an apostate.

15 “There were only three petitions (you say) which demanded punishment on the king”: which is well known, and which I myself remember, to be utterly false. Indeed, those among us who have charged their memories with these circumstances, remember not three petitions only of this kind, 20 but many from different counties of England; and that, for the space of nearly a month, three a day were presented by the regiments of the army. You see what grave deliberation the parliament must have bestowed upon this subject, when the people, suspecting them of excess of lenity, thought it 25 right, by their numerous petitions, to put an end to their lingering. How many thousands were there, do you suppose, who were unanimous in thinking it officious or superfluous to urge the parliament to a measure, which was then under

vel supervacaneum? quorum ex numero & ipse fui, qui tamen quid voluerim obscurum non est. Quid si conticuissent omnes rei magnitudine perculti, eone minùs habuisset Senatus in re tanta quod statueret, expectandúsne populi nutus 5 erat, ex quo tantorum exitus consiliorum penderet? enimverò supremum gentis Concilium, ab universo populo ea mente adhibitum, ut impotentem regis dominatum coerceret, posteaquam efferatum & repugnantem bello cepisset, si recurrere ad jussa populi deberet, velit jubeátne de captivo hoste suppli- 10 cium sumi, profectò qui rempublicam fortissimè recuperas- sent, quid aliud fecisse viderentur quām in laqueos tyranni à populo, si fors ita ferret, absoluti sese præcipites dedisse? aut si acceptā maximis de rebus decernendi summā potestate, de iis quæ præsertim vulgi captum superant, non dico ad popu- 15 lum (nam cum hac potestate ipsi populus jam sunt) sed ad multitudinem rursus referre cogerentur quæ imperitiæ suæ conscientia ad eos prius omnia retulerat, quis ultro citróque refe- rendi finis esset? quis tandem in hoc Euripo consistendi locus? quod firmamentum inter libellos istiusmodi tot capitum levis- 20 simorum, quæ salus quassatis rebus hominum foret? quid si

their serious consideration? Of this number I myself was one, though what was my wish it is not hard to divine. What if all men had been silent, in amazement at the magnitude of the thing? Would the senate have been more at a loss how to

5 decide in so great a matter? Was the nod of the people to be waited for, on which to hang the issue of counsels so important? In truth, if the supreme council of the nation, which is employed by the whole body of the people as a check upon the wild domination of the king, after having made the king a

10 prisoner of war, he being found in open violence and resistance, were obliged to recur to the commands of the people, and to ask their orders to punish a captive enemy—what else would those men, who with so much courage had rescued the commonwealth, have appeared, in fact, to have done, but,

15 with the countenance of the people, if they had haply obtained it, to have rashly thrown themselves into the toils of the tyrant? Or if, after having accepted the sovereign power to decide on things of the highest moment, on things especially which are above the capacity of the vulgar, they had been

20 compelled again to refer, I do not say to the people, (for though invested with this power, they are themselves still the people) but to the multitude, who, from feeling their own ignorance, had before referred every thing to them—what would have been the end of this referring forward and back-

25 ward? In fine, what resting place had there been in this Euripus? Amidst these petitions proceeding from so many fantastical heads, what settlement, what safety could there have been for the shaken fabric of society? What if they had de-

restituendum regno Carolum postulassent? cuiusmodi libellos extitisse aliquot non supplices sed minaces fatendum est seditionis hominum, quorum nunc odium, nunc miseratio æquè stulta aut malitiosa esse solebat; horumne ratio habenda fuit? qui *ut cum Rege colloquium institueretur, ingenti, inquis, numero pagis relictis ad Parlamenti fores accurrebant; quorum Senatores, immisso milite, plurimos trucidarunt.* Et Surrienses dicis paganos, qui nescio aliorum è malitia, agrestes ipsi, an suâ improbitate impulsi, cum libello supplice bene poti, & comessabundi potius, quam aliquid petituri, per urbem ibant; mox curiæ fores facto agmine ferociter obsederunt; collocatos ibi milites stationibus deturbârunt, unum ad ipsas curiæ fores occiderunt, priusquam illos vel dicto vel facto quisquam lacessisset: inde meritò pulsi ac malè multati, haud ultra duos trésve occisi, vinolentiam potius quam *libertatem spirantes.* Passim concedis potiores fuisse Independentium partes, non numero, sed consilio & virtute militari. Unde ego & jure & merito superiores quoque fuisse contendô: nihil enim est naturæ convenientius, nihil justius, nihil humano generi utilius aut melius, quam ut minor majori, non nu-

manded that Charles should be restored to the kingdom? That there were some petitions of this description, not however, of a petitionary but of a menacing nature, must be confessed, from seditious persons, whose hatred one while, and 5 whose complaining another, was, for the most part, equally absurd and malicious: and were such to obtain notice? who according to your account, “to procure a conference with the king, left their villages and flocked to the doors of the parliament house in great numbers; of whom very many were 10 cruelly murdered by the military, who were admitted by the members.” You mention also the country people of Surrey— mere peasants, who, whether instigated by the malice of others, or by their own licentious inclinations, I am not informed, paraded through the city with a petition, being in a state of 15 intoxication, and more prepared for carousing than for petitioning. Soon, in a body they beset the doors of the parliament-house in a riotous manner; turned the soldiers who were stationed there from their posts; killed one at the very parliament doors, without having received the slightest provocation 20 by word or deed; and “breathing” drunkenness rather than “liberty,” they were very properly driven thence and roughly handled, though not more than two or three of them were killed.—You every where concede that “the Independents were the most powerful, not in number, but in counsel and military virtue.” And I contend, that they were hence also justly and deservedly superior: for there is nothing more agreeable to nature, nothing more just; nothing more useful or more for the interest of man, than that the less should yield to the 25

merus numero, sed virtus virtuti, consilium consilio cedat; qui prudentiâ, qui rerum usu, industriâ, atque virtute pollent, hi meâ quidem sententiâ, quantumvis pauci, quantovis numero, plures erunt, & suffragiis ubique potiores. Multa spar-
5 sim inseris de *Cromuello*, quæ cujusmodi sint infra videbi-
mus; de reliquis responsum jampridem Salmasio est. Judi-
cium quoque Regis non prætermittis, quamvis & illud à
magno tuo rhetore miserabiliter sit declamatum. Proceres,
id est, Regis purpuratos, & ministros ferè aulicos, à judicando
10 Rege ais abhorruisse: Nos id parùm referre, altero libro
ostendimus. *Deinde curiarum judices erasos; quippe qui re-
sponderant esse contra Angliæ leges, Regem judicio sisti.*
Nescio quid tunc responderint, scio quid jam approbent atque
defendant: non est novum, Judices, quos minimè decet, me-
15 ticulosos esse. *Præficitur ergo sordidæ & sceleratae curiæ, par
Præses, obscurissimus & petulantissimus nebulo.* Te verò
tot vitiis & sceleribus obstrictum, immo meram spurcitiem,
merum scelus, usque adeo obduxisse menti & sensibus callum,
nisi tua mens potiùs tota callus est, ut in Deum atheus, & sac-
20 rorum contaminator, in homines inhumanus, cujusque optimi

greater; not number to number, but virtue to virtue, and counsel to counsel. Those who excel in prudence, in their experience in business, in industry and virtue, will, in my opinion, however few, prove to be the majority, and will prevail
5 more in the suffrages of mankind than any number, however great.

You intersperse a good many things about Cromwell, and of what description we shall see hereafter. As to the rest, we have long since replied to them as urged by Salmasius. You do
10 not forget also the judgment passed upon the king, notwithstanding this has been pitifully declaimed over by your great rhetorician. The nobles (you say) that is, the king's courtiers, and courtly ministers, as most of them were, shrunk with horror from judging the king. That this is of little weight, we
15 have shown in another work.—“Next, the judges of the courts were struck out: for they when appealed to had returned for answer, that it was contrary to the laws of England, that the king should be put upon his trial.” I know not what they then answered; but I know what they now approve and defend. It
20 is no new thing for judges to be timorous, though in them of all men it is the least becoming.—“For this despicable and accursed court there was chosen a suitable president—an obscure and insolent scoundrel.” Now for you who have been guilty of so much impurity and wickedness—for you
25 who are nothing but one mass of foulness and of crimes, to have brought such a callus upon your mind and senses (if your mind be not rather one entire callosity) as towards God to be an atheist and a defiler of the sacred rites, towards man a

calumniator esse ausis, quid aliud est esse quàm germanum
Iscariotam atque diabolum? Quamvis autem tua vituperatio
laus summa sit, tamen præstantissimo viro cui oblatras, nec
non amico mihi semper plurimùm colendo, nequaquam
5 deero; quo minus ab improbissimis perfugarum & Mororum
linguis, quas nisi causâ reipublicæ nunquam sensisset, vin-
dicem. Est *Joannes Bradscianus* (quod nomen libertas ipsa,
quacunque gentium colitur, memoriæ sempiternæ celebran-
dum commendavit,) nobili familiâ, ut satis notum est, ortus;
10 unde patriis legibus addiscendis, primam omnem ætatem
sedulò impedit; dein consultissimus causarum ac disertissi-
mus patronus, libertatis & populi vindicta acerrimus, & magnis
reipublicæ negotiis est adhibitus, & incorrupti Judicis munere
aliquoties perfunctus: Tandem uti Regis judicio præsidere
15 vellet, à Senatu rogatus, provinciam sanè periculosissimam
non recusavit. Attulerat enim ad legum scientiam ingenium
liberale, animum excelsum, mores integros ac nemini ob-
noxios; unde illud munus omni prope exemplo majus ac for-
midabilius, tot Sicariorum pugionibus ac minis petitus, ita
20 constanter, ita graviter, tanta animi cum præsentia ac digni-
tate gessit atque implevit, ut ad hoc ipsum opus, quod jam
olim Deus edendum in hoc populo mirabili providentiâ decre-

savage, a calumniator of the undertakings of every man of eminent character,—what is it but to be near of kin to Iscariot and to the devil? But though your censure is the highest praise, yet, far be it from me to be so wanting to that pre-
5 eminent personage, at whom you are barking, and who is a friend of my own, of all others, the most deserving of my reverence, as not to defend him from the audacious tongues of the fugitives and the Mores, which but for the commonwealth he never had felt.

10 John Bradshaw (a name which liberty herself, wherever she is respected, has commended for celebration to everlasting memory) was sprung, as is well known, from a noble family; and hence, spent the early part of his life in the diligent study of the laws of his country. Becoming afterwards a skil-
15 ful and eloquent pleader, a zealous defender of liberty and of the people, he was admitted to the higher offices in the state, and several times discharged the function of an incorrupt judge. At length, on a request from the parliament that he would preside on the trial of the king, he refused not the dan-
20 gerous office: for to skill in the law, he added a liberal mind, a lofty spirit, with manners unimpeached, and beholden to no man. This office, therefore, which was great and fearful almost surpassing all example, marked out as he was by the daggers and threats of so many ruffians, he executed and filled
25 with such steadiness, such gravity, with such dignity and presence of mind, that he seemed destined and created by the deity himself for this particular act—an act which God in his stupendous providence had pre-ordained should be exhibited

verat, ab ipso Numine designatus atque factus videretur;
& Tyrannicidarum omnium gloriam tantum superaverit,
quanto est humanius, quanto justius, ac majestate plenius,
Tyrannum judicare, quam in judicatum occidere. Alioqui
5 nec tristis, nec severus, sed comis ac placidus, personam ta-
men quam suscepit tantam, æqualis ubique sibi, ac veluti
consul non unius anni, pari gravitate sustinet, ut non de tri-
bunali tantum, sed per omnem vitam judicare Regem dices.
In consiliis ac laboribus publicis maximè omnium indefessus,
10 multisque par unus; domi, si quis alius, pro suis facultatibus
hospitalis ac splendidus, amicus longè fidelissimus, atque in
omni fortuna certissimus, bene merentes quoscunque nemo
citiùs aut libentiùs agnoscit, neque majore benevolentia pro-
sequitur; nunc pios, nunc doctos, aut quavis ingenii laude
15 cognitos, nunc militares etiam & fortes viros ad inopiam re-
dactos suis opibus sublevat; iis si non indigent, colit tamen
libens atque amplectitur; alienas laudes perpetuò prædicare,
suas tacere solitus; hostium quoque civilium si quis ad sani-
tatem rediit, quod experti sunt plurimi, nemo ignoscentior.
20 Quod si causa oppressi cujuspam defendenda palam, si gratia
aut vis potentiorum oppugnanda, si in quenquam bene meri-
tum, ingratitudo publica objurganda sit, tum quidem in illo
viro, vel facundiam vel constantiam nemo desideret, non

among this people—and he so far surpassed the glory of all tyrannicides, as it is more humane, more just, more full of majesty, to try a tyrant, than to put him to death without trial. He was otherwise neither gloomy nor severe, but mild and

5 gentle. Yet, at all times equal to himself—the consul, as it were, not of a single year—he supported the high character which he took upon him with a becoming gravity; so that you would think him sitting in judgment upon the king, not on the tribunal only, but every moment of his life. He is above

10 all men indefatigable in counsel, and in exertions for the public—he alone is equal to a host. At home, he is, according to his means, hospitable and splendid; the most faithful of friends, and, in every change of fortune, the most to be relied upon. No one sooner or more willingly discovers merit, wher-

15 ever it is to be seen, or acts towards it with greater favour. At one time he aids the pious, at another the learned, or men known for any species of skill; now he relieves, from his private fortune, brave men of the military profession who have been reduced to want; and if they are not in want, he yet re-

20 ceives them with a willing courtesy, a friendly welcome. It is his constant practice to proclaim the praises of others, and to conceal his own: and among his political enemies, if any has happened to return to his right senses, which has been the case with many, no man has been more ready to forgive. But

25 if the cause of the oppressed is to be openly defended; if the favour and the power of the mighty is to be resisted; if the public ingratitude against any meritorious character is to be reproved; then indeed, no one could find in this man any

patronum, non amicum, vel idoneum magis & intrepidum, vel disertiores alium quisquam sibi optet; habet, quem non minæ dimovere recto, non metus aut munera proposito bono atque officio, vultusque ac mentis firmissimo statu dejicere 5 valeant. Quibus virtutibus, & plerisque meritò charus, & inimicissimis non contemnendus, gestarum egregiè rerum in republica laudem, dirupto te, More, tuique similibus, apud omnes tum exteris tum posteros, in omne ævum propagabit. Sed pergendum, Rex capite damnatus est: *contra hanc ves-10 niam Londini pulpita fere omnia detonare.* Ligneo isto tonitru haud multum terres; istos Salmoneas nihil veremur, qui fictitium illud fulmen & arrogatum sibi, aliquando luent; graves profectò authores & synceri, qui paulò ante ex iisdem pulpitis contra Pluralistas & Nonresidentes strepitu æquè 15 horribili detonabant; paulò post, raptis hic sibi ternis, ille quaternis Prælatorum sacerdotiis, quos tonando abegerant, atque inde nonresidentes necessariò facti, eodem ipsi crimine tenebantur in quod detonabant, & sui quisque tonitrus bidental factus est: neque ullus adhuc pudor; nunc in vendicandis 20 sibi decimis toti sunt; & sanè si decimarum tanta sitis est,

want of eloquence or of firmness; no one could even desire an advocate, or a friend, more able, more intrepid, more eloquent: for he has found one, whom no threats can turn aside from rectitude, whom neither intimidation nor bribes can
5 bend from his duty and virtuous purpose, can move from an unshaken steadiness of mind and of countenance. By these virtues, he has made himself deservedly dear to most men, and not to be despised by his greatest enemies. And when you, More, and those who are like you, shall be utterly confounded,
10 he shall spread the renown of his country's noble deeds among all foreign nations, and with posterity to the end of time.

But we must proceed. The king was condemned to lose his head. "Against this outrage, almost all the pulpits in London began to thunder." You will not fright us much with this
15 wooden thunder; we are nothing afraid of these Salmoneuses; the time will come when they will suffer for this counterfeit thunder, which they have had the presumption to wield. Now these are authorities truly grave and sincere, when but a little before, and from the very same pulpits, they thundered
20 with a noise equally horrific against pluralists and non-residents; and soon after, one seizing upon three, another upon four, to his own share, of the benefices of the prelates, whom with their thundering they had driven out, and thus of necessity becoming non-residents themselves, they were guilty of
25 the same crime as that against which they thundered; so that each was struck with the lightning which proceeded from his own thunderclap. Nor do they yet feel any shame. Now they are struggling tooth and nail in defence of tithes; and if their

censeo affatim decimandos: non terræ fructus tantùm, sed & maris fluctus sibi habeant decumanos. Idem primò bellum suadebant in Regem, ut in hostem exitio devotum; mox capto hosti, & imputatæ à semetipsis toties cædis ac sanguinis effusi 5 damnato, parci volebant utpote regi. Ita in pulpitis tanquam in taberna quadam meritoria, quæ volunt mercimonia, quæ volunt scruta, vendunt popello; & quod miserius est, quæ jam vendidere, quoties volunt reposcunt. At *Scoti regem sibi reddi flagitabant, commemorant Senatus promissa quando Anglis* 10 *regem tradiderant.* Atqui ego vel Scotos etiam fatentes habeo, nulla omnino promissa publica intercessisse, cùm rex tradetur; & turpe sanè fuisse Anglis, regem suum à Scotis in Anglia conductitiis, reddendum non fuisse nisi per conditiones: quid? quod ipsa Parlamenti responsio ad Scotorum 15 cartulas Id. Mart. 1647. edita, ullam hac de re interpositam ab se fidem, quo pacto rex tractandus esset, dilucidè negat; indignum quippe censuisse, non nisi eâ lege sua jura obtineri à Scotis potuisse. Attamen *regem reddi sibi flagitabant.* Mites,

thirst of tithes is so great, why I would let them have tithes enough in all conscience; they should have not the tenth only of the fruits of the earth, but the tenth waves of the sea. The same persons were the first to advise war against the king, as

5 against an enemy devoted to destruction: by and by, when we had gotten the enemy into our hands—an enemy who had been so often condemned by themselves as the cause of the slaughter and bloodshed, they would spare him forsooth as being a king. Thus, in their pulpits, as if in a tradesman's

10 shop, they sell whatever wares, whatever trumpery they please, to the poor, silly people; and what is worse, they reclaim what they have sold as often as they think proper.—

Again—"The Scots earnestly demanded that the king should be set at liberty; they mention the promises of the parliament

15 after they had delivered up the king to the English." Now I can prove from the confession of the Scots themselves, that there were no public promises at all, when the king was delivered up; and disgraceful indeed had it been to the English, if their own king was not to be given up by the Scots, who

20 were mercenaries in the pay of England, unless on conditions: nay, the very answer itself of the parliament to the stipulations of the Scots, which answer was made public on the 15th of March 1647, clearly denies that any assurance had been given as to the point, how the king was to be treated. Indeed,

25 the parliament thought it a disparagement of their dignity, that they should be unable to obtain their right of the Scots, but on such a condition.—But "they earnestly demanded that the king should be set at liberty." The gentle souls began no

credo, homines frangebantur animo, desiderium sui regis ferre diutius non poterant: immoverò iidem illi, cum ab initio horum in Britannia motuum, de jure regio haud semel in Parlamento retulissent, essētque ab omnibus assensum, ob tres 5 maximas causas regem privari regno posse, si tyrannus existat, si fundum regium alienet, si suos deserat, circa annum 1645. Parlamento Perthæ habito sententias rogare cæperunt, sitnè rex quem sanctis infestum esse constet, communione ecclesiæ interdicendus? verum antequam ea de re quicquam decer- 10 neretur, Montrossius ad eam urbem cum copiis accedens conventum disturbavit. Iidem in suo quodam ad Cromuellum Imperatorem responso, an. 1650. fatentur punitum jure regem, juris tantummodo formam fuisse vitiosam, eo quòd ipsi in illius judicii consortium non vocarentur. Hoc ergo 15 facinus sine illis atrox, cum illis egregium fuisse, ex eorum quippe nutu fas atque nefas pendebat, justum atque injustum definiendum erat: quid isti, obsecro, rege sibi redditio lenius in eum statuissent? At *Delegati Scotici à Senatu Anglico responsum hoc prius tulerant, nolle se regni Anglicani formam*

doubt to relent; they could no longer bear the yearning of their spirits towards their king: and yet, from the beginning of these commotions in Britain, these same men had more than once brought forward a motion in parliament on the subject

5 of the right of kingship, and had unanimously resolved, about the year 1645, that there were three main reasons for which a king may be deprived of his kingdom—his proving to be a tyrant, his alienation of the royal demesnes, and his desertion of his people. In the parliament held at Perth, they proceeded

10 to collect the sentiments of the house on the question, whether a king, who was plainly an enemy to the saints, might not be interdicted from the communion of the church? But before they came to any determination on this point, the assembly was thrown into confusion by the approach of Montrose to

15 that city at the head of his forces. The same men, in their answer to general Cromwell, in the year 1650, acknowledge that the king was justly punished; that the form only of the trial was reprehensible, and because themselves were not invited to act a part in it. This transaction, then, having taken

20 place without them, is atrocious; if themselves had had a share in it, it would then have been glorious; as if right and wrong depended upon their nod, and just and unjust must be defined agreeably to their dictate. Suppose the king had been set at liberty, would themselves, let me ask, have been more lenient

25 in their resolutions respecting him?—But “the Scottish delegates had received for answer before from the parliament of England—that it was not their intention to alter the form of the English government; though they afterwards answered,

*immutare, postea tamen respondere se tunc noluisse, nunc
velle, prout salus reipublicæ postularet. Et rectè quidem re-
sponderunt: quid tu hinc? hæc stropha, inquis, omnia fædera,
commercium, ipsumque sensum communem evertit.* Tuum
5 quidem evertit, qui nescis inter libera promissa, & pactam
fæderis fidem quid intersit: Angli de forma reipublicæ suæ
futura, cuius rationem Scotis reddere necesse non erat, quod
tum ipsis videbatur, liberè quidem respondent; nunc salus
reipublicæ aliud suadebat; si fidem, si jusjurandum populo
10 datum violare nollent. Utrum sanctiùs obligare putas, libe-
rūmne de forma reipublicæ futura datum Scoticis legatis re-
sponsum, an necessarium de salute reipublicæ procuranda da-
tum suo populo jusjurandum & summam fidem? Licere
autem Parlamento vel Senatui, prout expedit, consilia mutare,
15 quoniam quicquid nos affirmamus, anabaptisticum tibi est &
monstrosum, malo ex Cicerone audias pro Plancio. Stare
omnes debemus tanquam in orbe aliquo reipublicæ; qui quo-
niam versetur, eam diligere partem debemus, ad quam nos
illius utilitas salúsque converterit. Et statim. Neque enim in-
20 constantis puto, sententiam, tanquam aliquod navigium atque
cursum, ex reipublicæ tempestate moderari. Ego verò hæc

that they had no intention at that time; but that now they had such an intention, as the safety of the state required it." And they answered well. But what is your remark upon this? "This subterfuge, you say, overturns all treaties, intercourse, 5 and common sense itself." It overturns your common sense, it seems, since you know not the difference between an unconditional promise, and the obligation of a treaty. Concerning the form of the future government, a view of which it was unnecessary to present to the Scots, the English gave a frank 10 reply, according to the best of their judgment at the time. Now, the safety of the state calls for different measures, if they would not forfeit their faith and solemn oath to the people. Which do you imagine to be of the most sacred obligation, an unconditional promise given the Scottish commissioners con- 15 cerning the future form of the government, or an oath originating in necessity, and an assurance of the most solemn kind given their own countrymen, that they would provide for the safety of the state? But that a parliament or senate is at liberty, according to expediency, to change its counsels, I would have 20 you learn, since every affirmation of ours is, in your eyes, anabaptistical and monstrous, from Cicero's oration for Plancius. "We should all take our stand as it were in some circle of the commonwealth; and since this circle turns round, we should make choice of that particular point of it, to which we may 25 be directed by its advantage and safety." He proceeds to say that he does not consider it any mark of inconstancy, for a man to regulate his opinion, as if a sort of ship and a ship's course, by the political atmosphere. "Indeed, I have learnt, I

didici, hæc vidi, hæc scripta legi, hæc de sapientissimis & clarissimis viris & in hac republica, & in aliis civitatibus monumenta nobis literæ prodiderunt, non semper easdem sententias, ab iisdem, sed quascunque Reipublicæ status, inclinatio
5 temporum, ratio concordiæ postularet, esse defendendas. Hæc Marcus Tullius: sed tu More Hortensium mavis; hæc illæ ætates quæ civili maximè prudentiâ floruerunt; quæ si sequuntur anabaptistæ, meâ quidem sententiâ sapiunt. Quàm multa alia possem proferre, quæ à ministerculis hisce & suo Salmasio,
10 si res non verba spectemus, planè indocto, pro anabaptisticis damnantur. At *nihilo*, inquis, *plus potuerant potentissimi Belgii fæderati ordines, qui per oratores suos & prece & pretio oblato strenuè allaborarunt sacrum Regis caput redimere.* Velle profectò justitiam sic redimere, idem erat atque regem
15 salvum nolle: verùm didicerunt, non omnes esse mercatores; non adeò vendacem esse Senatum Anglicanum. Quod autem ad judicium regis, *ut plurima, inquis, Christo similia Carolus pateretur, milites in eum ingeminant ludibria.* Plura quidem passus est similia Christus maleficis, quàm Carolus Christo;
20 & multa istiusmodi jactabantur vulgo ab iis quibus ad invidiā facti majorem excitandam, quidvis fingere aut fictum referre studium erat: Fac tamen gregarios milites insolentiùs

have observed, I have read—the writings of the wisest and most illustrious men in this republic and in other states have recorded for our use, that the same men are not always bound to defend the same opinions, but such as may be required by
5 the state of the nation, the bent of the times, and by a regard to union.” Thus Marcus Tullius; but you, More, would prefer Hortensius. Such are the maxims of those ages, which flourished most in civil prudence—maxims, which, if the anabaptists follow, they are in my judgment, wise. How many more
10 could I produce, which, by these trashy ministers and their Salmasius, a man absolutely without learning, if we consider things rather than words, are condemned as anabaptistical!—Again, you say, “the most potent, the united states of Holland could do no more: for they struggled hard, through the me-
15 dium of their ambassadors, both by entreaty and rewards, to ransom the sacred head of the king.” Now to wish thus to bribe justice, was the same thing as not to wish that the king might be saved. But they have found, that all men are not
20 merchants; that the parliament of England is not so eager to sell.—Upon the sentence of the king you remark, “In how many respects did Charles, in his sufferings, resemble Christ! the soldiers made their incessant mocks at him.” In truth, Christ resembled malefactors in his sufferings more than Charles resembled Christ; and many things of this sort were
25 every where bandied about by those who, on account of this act, made it their business to stir up the greater malice, to invent all manner of falsehood, and to retail what they found invented to their hands. But suppose the common soldiers did

se gessisse; non id continuò in causam est conferendum. *Mac-
tatum vero esse quempiam ad pedes regis prætereuntis, appre-
cantem ut Deus ejus misereretur*, nec antea audivi unquam, nec convenire quenquam adhuc potui qui audivisset: quin 5 immo tribunum ipsum, qui toto illius judicii tempore custodiis præfuit, regisque à latere vix discessit, interrogandum hac de re curavi: is denique nec audisse se hoc antea, & pro certo scire falsissimum id esse, constanter asseverabat. Ex quo intellegi potest tuarum narrationum fides, etiam in reliquis quām 10 firma sit. Nam in benevolentia quoque & adoratione, si posses, Carolo post mortem procuranda, quām in odio nobis vel iniquissimè conflando haud multo veracior invenieris. *Audi-
tum aīs fuisse Regem in fatali pegmate episcopo Londinensi
ingeminantem, memento, memento.* Id regis Judices anxiis 15 nempe habuit, quid illa ultimum iterata vox sibi voluisset; accersitur, ut aīs, episcopus, & illud geminum *memento* quid sibi quæsivisset, additis minis, enuntiare jubetur. Is primò, (sic enim fingi expediebat) ex composito nimirum delicias fecit; &, quasi arcanum quoddam, prodere recusavit. Cum 20 illi vehementiùs instant, id quasi metu sibi expressum, & nolenti extortum, ægrè tandem edidit, quod re vera quovis

behave with insolence; it does not immediately follow, that this is to be placed to the account of the cause. "That some man was actually murdered at the feet of the king, as he was passing along, for praying that God would have mercy on him," is

5 what I never heard before; nor could I ever yet meet with any one who had heard it: nay, I caused an inquiry to be made, as to this matter, of the colonel who commanded the guards during the whole time of the execution, and who scarcely moved a step from the king's side; and he positively affirmed

10 that he had never heard this before, and that he knew for certain that it was wholly without foundation. From this we may learn what credit is due to your narratives; nay, what foundation there is for credit even in the other parts of your work: for in soliciting for favour and even for adoration, if you can ob-

15 tain it, for Charles after his death, you will be found to have paid not much more regard to truth, than in your iniquitous attempts to kindle hatred against us.—"The king (you say) on the fatal scaffold, was heard to say twice to the bishop of London, remember! remember!" This, to be sure, made the

20 king's judges anxious to know, to what last request this word, thus repeated, could have reference; and the bishop was sent for, as you report, and ordered, with threats, to declare what this reiterated "remember" meant. He, it seems, was at first squeamish, as had been pre-concerted (for a fiction of this

25 sort was expedient) and refused to disclose it, as if it had been some great secret. But upon their becoming more urgent with him, he at length, with much ado, made known, but in such a manner as if it had been wrested from him by intimidation

pretio divulgatum vellet; *Jusserat me, inquiens, rex, ut si possem ad filium pervenire, hoc supremum morientis patris mandatum ad eum perferrem, ut regno & potestati suæ restitutus, vobis suæ necis authoribus ignosceret: hoc me me-5 minisse, rex iterum atque iterum jussit.* O magis, regémne dicam pietatis, an episcopum rimarum plenum! qui rem tam secretò in pegmate suæ fidei commissam ut effutiret tam facilè expugnari potuit. At ô taciturne! jampridem Carolus hoc idem inter alia præcepta filio mandaverat, in illa Icone Ba-10 silica; quem librum ideo scriptum satis appetet, ut omni cum diligentia nobis vel invitis secretum illud, qua ostentatione simulatum erat, eâdem paulo pòst evulgaretur. Sed video planè decrevisse vos Carolum quendam absolutissimum, si non Stuartum hunc, at saltem hyperboreum aliquem & fabu-15 losum, fucatis quibuslibet coloribus depictum, imperitis rerum obtrudere: ita fabellam hanc velut acroama quoddam, diverbiis & sententiolis pulchrè distinctum, nescio quem ethologum imitatus, ad inescandas vulgi aures putidè concinnasti. Ego verò, ut non negaverim interrogatum fortasse obiter ab uno 20 vel altero consessorum hac de re episcopum, ita accersitum, deditâ operâ vel à concilio vel ab illo judicum collegio, quasi

and against his will, what in reality, he would have had divulged at any price. "The king (said he) ordered me, if I could ever get to his son, to carry him this last command of a dying father, that, should he ever be restored to his kingdom 5 and his power, he would pardon you the authors of his death: this is what the king charged me again and again to remember." Shall I say now, that the king was the more pious, or that the bishop was the more leaky, when he could so easily be won upon, to blab a thing entrusted to him with so much 10 secrecy on the scaffold! But O miracle of taciturnity! Charles had long ago entrusted this very same thing to his son, among other precepts, in the *Icon Basilike*; which book, it sufficiently appears, was written, for the express purpose of divulging to us a little after, with all diligence, even against our wish, that 15 secret, and with the same parade with which it had been counterfeited. But I see plainly that you are determined to impose upon the inexperienced, if not this Stuart, at least some Charles Stuart who is the mirror of all excellence, some hyperborean and fabulous Charles, whom you draw 20 in whatever false colours may happen to hit your fancy. Thus you have fantastically got up this fable, as if for scenic representation, bravely embellished, after what mimic I know not, with dialogue and pithy sentences, as baits for vulgar ears. Now I do not mean to deny that the bishop might have 25 been incidentally questioned, as to this point, by some one or another of the commissioners; but I do not find that he was sent for, that either the council or that body of judges paid any particular attention to it, as if they had been at all appre-

id omnes curassent, aut sollicitè quæsivissent non comperio. Sed demus inde quæ vis: dederit in pegmate supraena hæc episcopo mandata, ut suæ necis authoribus ignosceretur, preferenda ad filium Carolus: quid tam egregium aut singulare
5 præter cæteros eò loci deductos fecit? quotusquisque est morientium in pegmate, qui peracturus jam vitæ fabulam, cùm hæc mortalia quæ vana sint videt, non idem faciat; & inimicitias, iras, odia, tanquam ex scena quadam jam exiturus, libens non deponat, aut saltem simulet, ut vel misericordiam,
10 vel innocentiaæ opinionem suæ in animis hominum relinquat? Simulâsse Carolum, neque unquam ex animo, & sincero mentis proposito tale mandatum dedisse filio, *ut suæ necis authoribus ignosceret*, vel si hoc palam, aliud tamen clanulum mandâsse, argumentis non levibus demonstrari potest:
15 nam filius, alioqui plus satis patri obsequens, patris gravissimo atque ultimo præcepto tam religosè sibi per episcopum tradito, haud dubiè paruissest: quî autem paruit, cuius vel jussu vel authoritate duo Legati nostri, alter in Hollandia, alter in Hispania, & hic ne suspicione quidem ulla regiæ necis reus,
20 trucidati sunt? qui denique haud semel scripto publico edixit

hensive on that account, or that they made any anxious inquiry about the matter. But let us now give your account of the business. Charles, on the scaffold, gave these last commands to the bishop, to be carried to his son, that he should

5 pardon the authors of his death. And in this, what has he done that is so extraordinary, so different from what others have done who have been brought to the same situation? Who is there among those who die on a scaffold, who when about to finish the drama of life, and seeing the vanity of things mortal, would not act in the same way? and willingly lay aside, or at least pretend so to do, his enmities, his angers, his hatreds, as if now making his exit from the stage, that he may leave behind him in the minds of men a feeling of compassion, or a conviction of his innocence? That Charles dissembled; that

10 15 he never from his heart, from the sincere purpose of his mind, gave such a command to his son, as "that he should pardon the authors of his death"; or that if he gave this command in public, he gave a different in private, may be proved by no light arguments: for there can be no doubt that the son, who

20 was, in other respects, over-observant to the father, would have paid obedience to the last and the most solemn of his father's injunctions, delivered to him with such religious care by the bishop. But in what manner has he paid obedience to it, when either by his order or by his authority, two of our

25 ambassadors, one in Holland, the other in Spain, have been murdered; the latter without even the slightest suspicion of being accessory to the king's death? When, in fine, he has more than once, by a public declaration in writing, made

atque omnibus palam fecit, se nolle patris sui interfectoribus
ullo pacto veniam concedere? Hanc igitur narratiunculam
tuam vide an veram esse velis; quæ quo magis collaudat pa-
trem, eo magis vituperat filium. Nunc instituti oblitus, non
5 regii sanguinis ad cœlum, sed populi ad Senatum clamores
ementiris, odiosissimus post Salmasium in republica aliena
pragmaticus & ardelio, qui tam fœdè præsertim res tuas domi
agas. Tuáne voce, impurissime, populus pro se utatur, cuius
halitum ipsum oris lue venereâ fœtidum, purus omnis aver-
10 saretur? tu verò perfugarum ac perditorum voces populo at-
tribuis; & quod agyrtæ peregrinus ad coronam solet, vilissi-
morum duntaxat animalium voces imitaris. Quis autem negat
ea posse tempora sæpiùs accidere, in quibus civium longè
major numerus improborum sit; qui Catilinam vel Anto-
15 nium, quàm saniorem Senatus partem sequi malint; neque
idcirco boni cives obniti contra, & fortiter facere non debe-
bunt, sui magis officii, quàm paucitatis rationem ducentes:
tuam ergo tam bellam pro nostro populo oratiunculam, ne
charta omnino pereat, in annales Volusi suadeo inseras; nobis
20 rhetorculo tam hircoso atque olido, non est usus. Dehinc inju-
riarum in ecclesiam postulamur. *Exercitus est omnium hære-
sewn lerna.* Qui non maledicunt, exercitum nostrum ut for-

known to all men, that it is not his intention, on any account, to pardon those who put his father to death? It is for you to consider, therefore, whether you could wish this pretty narrative of yours to be true, when in proportion as it applauds the father, it condemns the son.

You now lose sight of your main object, and feign cries, not of the royal blood to heaven, but of the people against the parliament—you, who, next to Salmasius, are the most odious of meddlers in other people's affairs, while at home no man

5 manages his own so shamefully. Shall the people employ your voice in their defence, you mass of impurity, from whose very breath, tainted with venereal corruption, every clean person would turn with loathing? You take the voice of the beggarly refugees for the voice of the people; and like a foreign

10 mountebank to the crowd, imitate the voices only of the vilest of animals. Now who denies that times may often occur, when a large majority of the citizens may be unprincipled—citizens, who would make choice of Catiline or Antony for their leader, in preference to the sounder part of the senate;

15 but it will not less behove good citizens to strive against them on that account, and to do bravely, more regardful of their duty, than of the smallness of their number. This dainty piece of declamation therefore, of yours, in behalf of our people, I would advise you, that the paper might not be wholly wasted,

20 to insert in the annals of Volusius. As for ourselves, we do not

25 stand in need of so paltry, so goatish, so rank a rhetorician.

We are next accused of injuries to the church. "The army is the Lerna of all heresies." Those who do not calumniate our

tissimum, ita modestissimum ac religiosissimum esse confitentur: aliis in castris ferè potatur, variis libidinibus indulgetur, rapitur, aleâ luditur, juratur & perjuratur; in his nostris quod datur otii, disquirendæ veritati impenditur, sacræ Scripturæ invigilatur; nec quisquam pulchrius existimat hostem ferire, quam se atque alios cœlestium cognitione rerum erudire, aut bellicam magis quam evangelicam militiam exercere. Et sanè si proprium belli usum consideramus, quid aliud magis deceat milites? qui ideo constituti sunt atque con*10* scripti, ut essent legum defensores, paludati justitiae satellites, ecclesiæ propugnatores: quid illis, non ferocius aut truculentius, sed civilius aut humanius esse oporteat? qui non bellum serere ac metere, sed pacem & incolumentem humano generi arare, vero ac proprio fine laborum suorum debent. *15* Quòd siquos ad hæc præclara instituta aspirantes vel alienus error, vel sua animi infirmitas transversos abducit, in eos, non ferro sæviendum, sed rationibus ac monitis, precibus quoque ad Deum fusis enitendum, cuius est solius omnes animo errores dispellere, & cœlestem veritatis lucem, cui volet imper*20* tire. Hæreses quidem, sic verè dictas, nos nullas approbamus, ne omnes quidem toleramus; extirpatas etiam volumus, sed quibus convenit modis, præceptis nimirum & saniore doc-

army, acknowledge it to be not only the bravest of armies, but the most modest and religious. Other camps are usually distinguished for drunkenness, for indulgence in various lusts, for rapine, gaming, swearing, and perjury: in ours, the leisure
5 which is allowed is spent in the search of truth, in diligent attention to the holy scripture; nor is there any one who thinks it more honorable to smite the foe, than to instruct himself and others in the knowledge of heavenly things—more honorable to engage in the warfare of arms, than in the warfare of
10 the gospel. And indeed, if we consider the proper use of war, what can be more becoming in soldiers, who are enlisted and embodied for the express purpose of being the defenders of the laws, the guardians of justice in martial uniform, the champions of the church? What is there which can make it
15 more incumbent upon men to be, not ferocious and barbarous, but courteous and humane, whose duty it is not to sow and reap war, but to cultivate peace and safety for the race of man, as the true and proper end of their labours? But if any of those who aspire to these noble designs should be led astray by the
20 errors of others, or by their own infirmity, we should not in savage rage proceed against them with the sword, but should struggle against them with reason, with admonition, and with prayer poured forth to God, with whom alone it rests to dispel all errors from the mind, and to impart to whom he wills the
25 heavenly light of truth. Nevertheless, we approve no heresies which are justly so called; nor do we even tolerate all; we wish them extirpated, but by such means as are suitable—that is, by precept and sounder doctrine: for as they are seated in the

trina, ut in mente sitas, non ferro ac flagris quasi ex corpore evelendas. *Altera, inquis, par nostra injuria est in temporali, quod vocant, ecclesiæ fundo.* Percontare Belgas vel etiam Germaniæ superioris protestantes, numquid ab ecclesiæ bonis 5 abstinuerint; in quos Cæsar Austriacus quoties bellum movet, vix alium quærit belli titulum, quām ut bona ecclesiæ restitui jubeat. Verū illa profectò non ecclesiæ, sed ecclesiasticorum duntaxat bona fuere, qui hoc maximè sensu clerici, vel etiam holoclerici, ut qui sortem totam invasissent, rectiùs nomi- 10 nari poterant; immo lupi veriùs plerique eorum, quām aliud quidvis erant dicendi; luporum autem bona, vel congestas potiùs prædas majorum ex superstitione partas, quam per tot sæcula quæstui habuerunt, in usus transferre belli à se metipsis conflati, nefas non erat, quando aliud non erat 15 reliquum, unde sumptus belli tam gravis ac diurni suppeterent. Atqui *expectabatur, ut episcopis eruptæ opes in pastores ecclesiarum erogarentur.* Expectabant, scio, illi, & avebant omnia in se transfundi: nulla enim est vorago tam profunda, quæ non expleri citiùs quām clericorum avaritia 20 possit. Aliis fortasse in locis, haud æquè ministris provisum; nostris jam satis superque bene erat; oves potiùs appellandi quām pastores, pascuntur magis quām pascunt; pinguia illis

mind, they are not to be cut out with the sword and lash, as if their seat had been in the body.—Again; “Another and no less injury of ours is in the temporal foundation of the church.” Ask the Dutch, or even the protestants of Upper 5 Germany, whether they have ever abstained from the property of the church, when the Emperor of Austria seeks for no other pretence for making war against them, than that he may order the possessions of the church to be restored. But the truth is, that those possessions were not the property of the 10 church, but of the ecclesiastics only, who in this sense especially may be called clergy, or more properly, holoclergy, inasmuch as they had seized upon the whole patrimony. Indeed, most of them deserve to be called wolves, rather than any thing else; and what crime was there in transferring the 15 property of wolves,—or rather the accumulated plunder, obtained from the superstition of preceding times, of which for so many ages they had made their advantage,—to the purposes of a war kindled by themselves, when there was nothing else left to supply the heavy and daily expences of that war? 20 But, “it was expected that a law would be made for bestowing the wealth wrested from the bishops upon the pastors of the churches.” I know that they expected and coveted that all should be poured upon themselves: for there is no gulf so deep which may not sooner be filled than the avarice of the clergy. 25 In other places perhaps the provision for the ministers is inadequate; ours were already provided for well enough and more than enough. They should be called sheep rather than shepherds: for they are fed more than they feed. With them

plerumque omnia, ne ingenio quidem excepto; decimis enim saginantur, improbato ab aliis omnibus ecclesiis more; Deoque sic diffidunt, ut eas malint per magistratum atque per vim suis gregibus extorquere, quam vel divinæ providentiæ, vel 5 ecclesiarum benevolentia & gratitudini debere; atque inter hæc tamen & apud discipulos & apud discipulas, tam crebrò convivantur, ut quid domicœnum sit, aut domiprandium penè nesciant: hinc itaque luxuriant plerique, non egent; liberique eorum & conjuges luxu & lautiis, cum divitum 10 liberis atque conjugibus certant: hanc novis latifundiis adauxisse luxuriam, idem prorsus fuisse, ac si quis novum venenum, (quam olim pestem sub Constantino vox missa cœlitùs deflevit) in ecclesiam infudisset. Proximum est ut de injuriis in Deum, quarum tres maximè nominantur, de fiducia nimirum divinæ opis, *de precibus etiam atque jejuniis*, reddenda nobis ratio sit. Verùm ex ore tuo, hominum corruptissime, te redarguo; illudque Apostoli abs te prolatum in te retorqueo, Quis es tu qui *alienum servum judicas?* coram Domino nostro sine stemus vel cadamus. Illud insuper addam Davidis prophetæ, Cùm flens affligo jejunio animam meam, tum hoc vertitur in summum probrum mihi. Cæteras hac de re tuas garritiones febriculosas, quas nemo bis legat, minutim persequi si vellem, haud leviùs profectò ipse peccem. Nec minus aliena sunt quæ de successibus prolixè oscitas: Cave tibi,

all things are usually full of fatness, their intellects even not excepted: for they are pampered with tithes, a custom which is disallowed by all other churches, and are so distrustful of God, as to choose rather to extort them from their flocks by

5 the magistrate and by force, than to owe them either to divine providence, or to the kindness and gratitude of the churches. And besides all this, they are so often feasting with their disciples both male and female, that they scarcely know what it is to dine or sup at home. Hence most of them live in luxury,

10 rather than in want; and their children and wives vie, in extravagance and finery, with the children and wives of the rich. To have increased this luxury by new and large possessions would have been precisely the same thing, as if some new poison had been poured into the church—a pest, which of old under

15 Constantine was deplored by a voice from heaven.—The next thing is for us to give an account of the injuries towards God, of which three are specified, namely, our confidence in the divine aid, “our prayers, and our fastings.” Now out of thine own mouth, most corrupt of mortals, will I condemn thee;

20 and that expostulation of the apostle, which thou hast produced, I will retort against thee: who art thou that “judgest another man’s servant?” Before our own master let us stand or fall. I will add that passage also from David the prophet: “When I wept and chastened my soul with fasting, that was

25 to my reproach.” Were I to follow in detail your other delirious gabblings on this subject, which no one can read twice, I should myself be chargeable with no light offence.—Nor is what you so tediously prate about our successes, less foreign

More, & vide, ne post Pontianos sudores, gravedinem fortè contraxeris aut polypum; metuendum, ne, ut Salmasius ille magnus nuper, Thermas refrigereres. Evidem de successu sic paucis respondeo; causam successu neque probari bonam, 5 neque argui malam: nos causam nostram non ex eventu, sed eventum ex causa judicari postulamus. Jam rationes politicas desumis tibi tractandas, mancipium cathedralium, immo cathedralitum; injurias nimirum nostras in omnes reges ac populos. Quas? nobis enim nihil tale propositum erat; res 10 nostras tantummodo egimus, aliorum missas fecimus; siquid ad vicinos ab exemplo nostro boni redundavit, haud invideamus; si quid secùs, non nostrâ id culpâ, sed abutentium evenire credimus. Reges aut populi, te Balatronem suarum injuriarum interpretem, quinam tandem constituerunt? certè 15 oratores eorum ac legatos, alii in Senatu, ipse in concilio cum audirentur sæpè audivi non solùm de suis injuriis nihil querentes, sed amicitiam nostram ac societatem ultrò petentes; quinetiam regum suorum ac principum nomine, de rebus nostris nobis gratulantes, etiam bene precantes, pacem ac 20 diuturnitatem, atque eosdem felices successus, in perpetuum

to the purpose. Take care, More, take care, that after your Pontian sweats, you do not contract a gravedo in your head or a polypus in your nose. It is to be feared, that, like the once great Salmasius, you may chill the warm baths. Now as to 5 our success, I reply in these few words; that a cause is neither proved to be good, nor shown to be bad, by success: we demand not that our cause should be judged of by the event; but the event by the cause.—You now undertake to handle political considerations, chaired slave as you are, and even cathe-10 dralized our injuries, against all kings and people. What injuries? for nothing of this sort had been laid to our charge. We have merely done our own business; we have not meddled with other people's business. If any good has overflowed upon our neighbours from our example, we have no invidious feel-15 ings on that account; or if any thing of a different description, we do not believe it has happened by our fault, but by the fault of those who have abused us. And after all, who made you, such a pitiful fellow as you, interpreter of the injuries whether of king or people? Certain it is, that when their ambassadors 20 and lieutenants-general have had audience in the council, so far from complaining of their injuries, I have often heard them, as others have heard them in the senate, soliciting, of their own accord, our friendship and alliance; congratulating us besides, in the name of their kings and princes, on our 25 affairs; and even praying for our prosperity, and wishing us peace and length of duration, and a continuance of the same auspicious success. These are not the words of enemies; these are not, as you report, the words of those who hated us: it

exoptantes. Non inimicorum hæ voces, non eorum qui odissent, ut tu prædicas; aut tu mendacii, quod in te levissimum est, aut reges ipsi fraudum ac malarum artium, quod illis dishonestissimum foret, damnentur necesse est. Verùm scripta 5 nostra objectas confitentium, *Dedisce nos exemplum populis omnibus salutare, tyrannis omnibus formidandum.* Immane crimen profectò narras; idem ferè atque si dixisset quispiam,

Discite justitiam moniti, & non temnere Divos.

Numquid dici potuit perniciosius? *hæc Cromuellius ad Scotos 10 post Dumbarrense prælium scripsit.* Et se quidem & illâ nobili victoriâ dignè. *Eiusmodi sesamo & papavere conspersæ sunt infames Miltoni paginae.* Illustrem tu quidem collegam semper mihi adjungis, & in hoc facinore parem planè facis, non nunquam & superiorem; quo ego nomine cohonestari me 15 maximè abs te putem, siquid à te honestum posset proficisci. *Crematae vero, inquis, sunt istæ paginae à carnifice Parisiensi supremi Senatus autoritate.* Nequaquam id comperi à Senatu factum, sed ab officiario quodam urbico, locum tenente civili nescio an incivili, cui clerici quidam, ignavissima animalia, authores fuere; tam ex dissito atque longinquo, ab domini suo, quod aliquando precor evenire possit, augurantes. Censes non potuisse nos vicissim Salmasii defensionem regiam 20 cremasse? potuisse sanè vel ipse à magistratibus nostris hoc

follows then of necessity, that either you are convicted of a lie, which in you is a very trifling matter, or kings themselves of deceit and wicked arts, which in them would be most dishonorable. But you object to our writings, since in them we

5 confess, "that we have set an example salutary to all people, to be dreaded by all tyrants." You tell of a mighty crime no doubt; pretty much the same thing, as if any one had said:

Advised, learn justice, and revere the Gods.

Could any thing be said more pernicious? "This is what

10 was written by Cromwell to the Scots, after the battle of Dunbar." And which was worthy of himself and of that noble victory. "The infamous pages of Milton are strewn with sesamum and poppy of a like description." You always join me with some illustrious colleague, and in this affair, you

15 make me evidently Cromwell's equal, sometimes even his superior—a name by which, above all others, I think you honour me most, if any thing honorable can proceed from you.—"But those pages (you say) were burnt by the hangman at Paris, by order of the parliament." So far from this

20 being the work of the parliament, I find it was done by one of the city officers, (and whether he held a civil or an uncivil office I know not) at the instigation of some of the clergy, those laziest of animals, who, from scattered and distant auguries, prognosticated for their own bellies, what I pray

25 may one day fall upon them. Do you imagine that we also could not have burnt, in our turn, the royal defence of Salmasius? If I had thought such an insult deserving of any other

facilè impetrasse, nisi illam contumeliam contemptu potiùs
ulciscendam existimassem: Vos ignem igne properantes ex-
tinguere, Herculeum præbuistis rogam, unde clarior exur-
gerem; nos consultiùs, Defensionis Regiæ frigus calfacien-
5 dum non censuimus. Illud miror, tam esse Majorum dissimiles
factos Tolosates (nam & Tolosæ combustos nos accepi-
mus) ut qua in urbe sub Raimundis comitibus, & libertas &
religio defensa olim tam insigniter est, in ea nunc & libertatis
& religionis Defensio combureretur. *Utinam & Scriptor,*
10 inquis. Itane ergastulum? at ego parem ne reddam tibi salu-
tem, More, tu egregiè cavisti; ut qui nigrioribus multò ignibus
jamdudum pereas: urunt te adulteria tua, urunt stupra, urunt
perjuria, quorum ope desponsatam tibi stupro fœminam per-
fidus excussisti; urunt perditissimi furores, qui impulerunt
15 te, ut sacrosancta munia facinorosus concupisceres, & imper-
spectum Domini corpus incestis manibus sacerdos pollueres;
sanctitatem etiam simulans, in sanctitatis simulator, dira
omnia hoc tuo clamore denuntiares; tuumque execrabile
caput, tuamet ipsius damnatum sententiâ irretires: his tu
20 sceleribus & infamiis totus flagras, his tu flammis furialibus
dies atque noctes torreris, dásque nobis pœnas quibus gravi-

revenge than contempt, I could myself have easily obtained this from our magistrates. In your hurry to put out one fire by another, you have raised an Herculean pile, from which I may rise up in greater brightness. We have more wisely thought

5 that the chilliness of the royal defence should not be warmed. But this I wonder at, that the people of Toulouse should have become so unlike their ancestors (for I find I have been also burnt at Toulouse) as now to burn the defence of liberty and religion in the very city, in which, under the counts of Rai-

10 mond, both liberty and religion had been before so signally defended. "Would! (you exclaim) that the writer also had been burnt!" And is this indeed your wish, slave? You have taken especial care, that I shall not return you a like compliment, as you have been long since consuming in far blacker

15 flames. You are burnt by your adulteries, you are burnt by your fornications, you are burnt by your perjuries, by the aid of which perjuries you perfidiously shook off the woman who became betrothed to you by the sacrifice of her honour; you are burnt by your outrageous madness, which has impelled

20 you, miscreant as you are, to covet the holiest of functions, and as a priest, to pollute with adulterous hands the undiscerned body of the Lord. Under the pretence of sanctity also, you would denounce, in this cry of yours, every thing that is direful against pretenders to sanctity, though you must bring your

25 own accursed head into the snare, as being condemned even by your own sentence. With these crimes, with these infamies are you all on fire; in these furious flames are you scorching day and night, and suffering a punishment for us, than which

ores imprecari tibi nullus hostis potest. Me interim concremationes vestræ non lèdunt, non tangunt, & istis ignominiaiis habeo complura quæ opponam grata meo animo atque jucunda. Una me curia, unus fortè lictor Parisiensis, malarum 5 avium impulsu, combussit; at quamplurimi per totam Galliam viri boni atque docti nihilo minus legunt, approbant, amplectuntur; quamplurimi per immensum Germaniæ totius tractum, libertatis ferè domicilium, per cæteras quoque regiones, quâcunque ejus vestigia ulla adhuc manent; quin 10 & ipsa Græcia, ipsæ Athenæ Atticæ, quasi jam redivivæ, nobilissimi alumni sui Philaræ voce, applausere. Hoc etiam verè possum dicere, quo primùm tempore nostra Defensio est edita, & legentium studia incaluere, nullum vel principis vel civitatis legatum in urbe tum fuisse, qui non vel fortè obvio mihi 15 gratularetur, vel conventum apud se cuperet vel domi inviseret. Tuos verò nefas sit præterire manes, Adriane Pauui, qui legatus ad nos summo cum honore missus, Hollandiæ decus atque ornamentum, summam in me ac singularem benevolentiam tuam, etiamsi videre nunquam contigerit, 20 multis sæpè nuntiis significandam curasti. Hoc verò etiam sæpius recolere memoria juvat, quod sine Dei propitio numine accidere arbitror nunquam potuisse; mihi, qui contra reges, ut videbatur, scripseram, majestatem ipsam regiam placidè

no enemy could imprecate on you one more grievous. Meanwhile, these burnings of yours injure not, they touch not me; and against such disgraces I have many things to oppose which are grateful, which are delightful to my spirit. Under the 5 influence of bad auspices, I have been burnt by one court, perhaps by a single Parisian executioner. But, in spite of this, how many excellent and learned men are there, throughout all France, who read, approve, embrace? How many throughout the spacious tracts of Germany, the domicile, as it were, 10 of liberty, and in other regions, wherever any traces of liberty are yet visible: and even Greece herself—Athens the eye of Greece, revived as it seems once more, has contributed her applause by the voice of one of her sons—the noble Philaras. This, moreover, I can truly say; at the time when our defence 15 was first published, and readers were all glowing with attention to it, there was not an ambassador from any prince or state at that time in the city, who did not congratulate me either on an accidental meeting, who did not desire my company at his own house, or who did not visit me at mine. But 20 it were an injury to forget your departed spirit, Adrian Paul, who, with the high dignity of ambassador to us, and the glory and ornament of Holland, were solicitous to make known to me by frequent messages, though I never happened to see you, your great and distinguished kindness towards me. It is also 25 pleasing to me to dwell frequently upon the circumstance, and which, it is my belief, could never have happened without the especial favour of God, that I, who, as it seemed, had been writing in opposition to kings, have obtained the approving

annuisse; meæque integritati, nec non sententiæ, ut veriori, testimonium divino proximum perhibuisse. Quid enim verear hoc dicere, quoties augustissimam reginam illam, quantis cum laudibus in ore omnium versetur, mecum cogito? Equi-
5 dem Atheniensem illum sapientissimum, cui me tamen non confero, ne ipsius quidem Pythii testimonio, quàm me illius judicio ornatiorem existimem. Quòd si mihi quidem hæc scribere adolescenti contigisset, & oratoribus idem quod poetis liceret, haud dubitassem profectò sortem meam deorum sorti
10 nonnullorum anteferre: quippe illos de forma duntaxat aut de musica, deos, humano sub judice contendisse; me hominem in certamine longè omnium præclarissimo, deâ judice, superiorem discessisse. Sic me co honestatum, nemo nisi car-
nifex ignominiosè audeat tractare, tam qui jusserit quàm qui
15 fecerit. Hîc vehementer laboras, ut ne facta nostra Belgicorum pro libertate facinorum exemplo tueri queamus; quod à Salmasio quoque frustra laboratum est: cui quod tunc re-
spondi, idem tibi nunc responsum volo; Falli qui nos opinatur cujusquam exemplo niti; Belgarum pro libertate facinora
20 adjuvisse sæpius ac foviisse, æmulari necesse nunquam ha-
buisse; siquid pro libertate fortiter faciendum est, authores ipsi

nod even of royal majesty itself, and its testimony, only not divine, to my integrity, and to the superior truth of my opinion. And why should I scruple to say this as often as I think of that most august queen, whose high praises are the
5 theme of every tongue? Indeed, not even that wisest Athenian, between whom and myself, however, I make no comparison, can I think more graced by the testimony of the Pythian himself, than me by her opinion. And if I had happened to have written what I have, when a young man, and
10 the same liberty were allowed to orators as to poets, I should in truth not have hesitated to prefer my fortune to that of some among the gods; forasmuch as they, being gods, contended only for beauty, or in music, before a human arbiter; and I, being a man, with a goddess for my arbitress, have come off
15 victorious in the noblest far of all contests. Thus highly honoured, no one but an executioner would dare to treat me with disrespect, whether by ordering it to be done, or by doing it himself.

Here you labour hard to prevent our defending what we
20 have done by the example of the exploits of the Dutch in favour of liberty—a point which has been fruitlessly laboured also by Salmasius. I would return the same answer to you now, as I did then to him: that he who thinks our struggles have been occasioned by the example of any one, is mistaken;
25 that, of necessity, we, who have often aided and encouraged the exploits of the Dutch in favour of liberty, could never have been their rivals; and that, if any thing is to be done bravely for liberty, we, being our own masters, are accus-

nobis sumus, præire, non sequi alios assueti. Tu verò etiam ad bellum contra nos tressis orator, stultissimis argumentis, & te verberone dignis, Gallos hortaris: *Nostros, inquis, legatos excipere Gallicus spiritus nunquam sustinebit.* Sustinuit quod 5 plus est, suos jam ter & amplius ad nos ultrò mittere: Galli igitur generosi, ut solent, tu degener & spurius, politicarum rationum rudis ac falsus deprehenderis. Hinc id agis ut demonstres, à *fœderatis ordinibus ex composito rem in longum duci, eosque nobiscum nec fœdus nec bellum velle.* Atqui 10 interest profectò ipsorum ordinum, non pati consilia sua sic nudari, &, ut ita dicam, vitiari à Genevensi perfuga apud se stabulante, qui si diutiùs toleretur, non ancillis modò, sed consiliis etiam publicis stuprum videtur illatus; cùm ipsi fraterna atque sincera omnia præ se ferant; nunc pacem, quæ 15 vota sunt bonorum omnium, perpetuam nobiscum redintegraverint. *Jucundum erat, inquit, videre, quibus ludibriis, quibus periculis furciferi illi legati, Anglorum scilicet, quotidie conflictarentur, non modo ab Anglis regiis, &c. sed maximè omnium à Batavis.* Nisi exploratum nobis jam diu 20 esset quibusnam & prioris legati Dorislai cædes, & duorum postea acceptæ injuriæ referendæ sint, en delatorem, qui hospites & altiores suos etiam falsò deferat: Hunccine apud vos,

tomed to lead the way, not to follow others. But you, vile orator, by the absurdest of arguments, worthy of a paltry fellow like you, also incite the French to war against us: "The spirit of the French, (you say) will never bear to receive our 5 ambassadors." But, what is more, the spirit of the French has already borne to send their own, three or four times, and of its own accord, to us. The French, then, are generous as usual; while you, degenerate and spurious, are found to be ignorant and mistaken as to your political considerations.—You next 10 try to make it appear, that the negotiation was purposely spun out to a great length by the United States; and that they were desirous neither of a treaty nor of a war with us. Surely it concerns the States not to suffer their counsels to be thus exposed, and, as I may say, falsified by a Genevese fugitive who is got 15 housed among them, and who, if tolerated much longer, will not merely, as it seems, bring prostitution upon their servant maids, but upon their public counsels: for they themselves are all sincerity and brotherly kindness, and have now, agreeably to the wish of every good man, renewed with us a perpetual 20 peace. "It was amusing (says he) to see, with what scoffs, with what perils, those gallows ambassadors," namely of the English, "had daily to contend, not only from the English royalists, &c. but most of all from the Dutch." If we had not long since discovered on whom was to be charged the murder 25 of Dorislaus our first ambassador, and the injuries received by our two succeeding ambassadors, here would be an informer, who accuses even falsely his hosts and supporters. And do you suffer this man, Hollanders, to be fostered among you, who

Batavi, non modò venereum in ecclesia ministrum, sed sanguinarium etiam, nec violandi solùm juris omnis hortatorem, sed violati quoque falsum indicem ac proditorem ali?

Ultimus accusationum titulus est *nostra injuria in Reformationes ecclesias*. At verò quâ magis nostra in illas quâ illarum in nos? si exemplo instes, certè si ab ipsis Valdensibus & Tolosanis, ad Rupellanam usque famem monumenta repetas, nos omnium ecclesiarum ultimi reperiemur contra tyrannos arma sumpsisse. At primi capite damnasse. Sanè quia nobis hoc 10 primis in manu adhuc fuit: quid illi, si data similis facultas fuisset, fuissent facturi, opinor ne ipsos quidem satis nôsses. Evidem in ea sum sententia, contra quem bellum gerimus, eum, si quis rationis aut judicii usus sit, hostem à nobis judicari; hostem autem tam interficere quâ oppugnare, eodem 15 semper jure licuisse: Tyrannus igitur cùm non noster solùm, sed totius propè generis humani publicus hostis sit, eum quo jure armis oppugnari, eodem posse & interfici. Nec verò hæc mea unius sententia est, aut nova, eandem & aliis olim sive prudentia sive sensus communis dictavit. Hinc pro Rabirio 20 M. Tullius: Si interfici Saturninum nefas fuit, arma sumpta esse contra Saturninum sine scelere non possunt; si arma jure

is not merely a debauchee-minister of the church, but a sanguinary instigator to the violation of all right, and the false and traitorous informer, when the violence has been committed?

5 The last title of the accusations is—"Our injury towards the reformed churches." Now how have we injured them, more than they have injured us? If you urge, by our example, I reply, that if you examine into records, beginning from the Waldenses, and people of Toulouse, and proceeding down-
10 wards to the famine of Rochelle, we shall be found to be the last of all the churches who have taken up arms against tyrants, though the first who have condemned one to a capital punishment: and in truth, because we were the first who had it in our power. What they would have done, if they had had
15 the same power, is not very well known, I apprehend, even to themselves. In short, my opinion is, that (if a man has any use of his reason) he, against whom we make war, is considered by us as an enemy; that, to put an enemy to death has always been lawful, by the same right as we oppose him; and
20 as a tyrant is not simply our enemy, but the general enemy as it were of the whole human race, that, by the same right as he may be resisted by arms, may he likewise be put to death. Nor is this my opinion alone, or any new opinion; the same was suggested, whether by prudence or common sense, to
25 others in ancient times. Hence Marcus Tullius for Rabirius: "If it was unlawful for Saturninus to be put to death, arms could not, without a crime, have been taken up against Saturninus; if you admit that arms were justly taken up, you nec-

sumpta concedis, interfectum jure concedas necesse est. Plura
hac de re & suprà dixi, sàpè aliàs, & per se res obscura non est.
Ex quibus quid Galli etiam, eàdem datâ occasione fuissent
facturi, ipse queas divinare. Addo & hoc amplius, quicunque
5 armis tyrannum oppugnant, iidem, quantum in se est, & in-
terficiunt: immo, quicquid vel sibi vel aliis ineptè satis persuad-
ere cupiunt, jam interfecere. Sed & doctrina hæc nobis haud
magis quàm Gallis, quos tu hoc piaculo cupis eximere, debe-
tur: unde enim Francogallia illa, nisi ex Gallia, unde vindiciæ
10 contra tyrannos? qui liber etiam Bezæ vulgò tribuitur; unde
alii quorum meminit Thuanus? tu tamen, quasi ego solus,
id satagit, inquis, Miltonus, cujus ego piacularem vesaniam
pro meritis excepissem. Tu excepisses, furcifer? cujus nefaria
flagitia si ecclesia illa Middelburgensis, te pastore infamis &
15 infelix, pro meritis excepisset, jamdudum te Satanæ man-
dasset; si pro meritis excepisset magistratus, jamdudum adul-
teria patibulo pendens luisset: Et luiturus propediem sanè
videris; evigilavit enim, ut audio nuper, tua illa ecclesia Mid-
delburgensis, suæque famæ consuluit, téque caprimulgum
20 pastorem, immo hircum potius olentissimum ablegavit ab se
in malam crucem; hinc & magistratus Amsterodamensis pul-

essarily admit that he was justly put to death." I have said more on this subject above, and often elsewhere; besides, the thing is not dark in itself. Whence, you may judge what the French themselves would have done, if the same opportunity 5 had been given them. I moreover add: those who oppose a tyrant with arms, do all they can to put him to death; nay, they have already put him to death, whatever they may absurdly wish to persuade themselves or others. But this doctrine belongs no more to us, than to the French, whom you 10 would willingly exempt from this heinous crime: else, whence that Francogallia, if not from Gaul? Whence those *Vindications against Tyrants*—a book commonly ascribed to Beza himself? Whence other books mentioned by Thuanus? And yet you say, "This is the point which Milton is labouring with 15 such busy zeal," as if I were the only one, "and whose atrocious fury I would have received as it deserved." You would have received, you villain? whose nefarious profligacies if the church of Middelburg which has the misfortune and infamy of having you for a pastor, had received as they deserved, it 20 had long ago have sent you to the devil; if the magistrates had received as they deserved, you would long ago have expiated your adulteries on a gallows. To tell the truth, you seem very likely to make an expiation ere it be long: for, as I am lately informed, your church of Middelburg has watched you narrowly, has consulted its own reputation, and has sent you 25 about your business, that you may go and be hanged—goat-herd of a pastor as you are, nay, the rankest of goats. Hence too, the magistrates of Amsterdam laid an interdict for you

pitum quoque interdixit tibi, orchestram tuam; tuumque illud os impudicum eo ex loco ad summam omnium bonorum offendit conspici, illam impiam vocem vetuit in sacro publicè audiri: restat jam tibi sola Græcarum literarum professio; & hæc quoque brevi eripienda, præter unam illam literam, cuius non professor, sed discipulus mox pensilis meritò futurus es. Neque hæc iratus tibi ominor, sed duntaxat jus dico: maledicis enim tantum abest ut talibus offendamur qualis tu es, ut tales semper nobis vel exoptemus; immo divinâ 5 planè benevolentâ fieri arbitremur, ut qui in nos acerrimè clamitarunt, tales potissimum semper extiterint; qui maledicendo non infamant, sed honestant, sed laudant, nam laudando certè maledixissent. Sed irruentem modò quid te retinuit tam fortem homuncionem? *Nisi mihi, inquis, religio* 10 *fuisset in magni Salmasii provinciam excurrere, cui solida de*
magno scilicet adversario victoria relinquetur. Siquidem & ille & ego nunc magnus tibi videor, eo difficilior provincia, præsertim mortuo, fortassis ero; de victoria, modò veritas vincat, parum sollicitus. Interim tu clamitas; *parricidium in* 15 *doctrinam vertunt, eamque reformatarum ecclesiarum con-*
sentio cupiunt quidem, non audent aperto ore defendere; fuit, inquit Miltonus, etiam summorum hæc sententia Theologorum, qui ipsi reformandæ ecclesiæ authores fuere. Fuit,

on the pulpit, which is your stage; and forbad that shameless face of yours to be seen from that place, to the utter scandal of all good men; forbad that impious voice to be heard in public on a sacred subject. At this time, your professorship of

5 Greek alone remains; and this also is soon to be taken away, all but that single letter, of which, however, you will not be the professor, but ere long deservedly the disciple pensile from the top. Nor do I forebode these things for you in anger, but simply speak what is right: for, so far from being offended at

10 such revilers as you, we could even wish to have always such; and are persuaded that it is through the divine favour it has happened, that those who have raised the most virulent clamours against us, have always been eminently such, whose abuse is no infamy, but honour, but applause: for certain it

15 is, that their praise would have been a reproach. But as you are so courageous a fellow, what has checked your late violence? “Unless (you say) I had been religiously scrupulous not to invade the province of the great Salmasius, to whom shall be left the substantial part of the victory over his great

20 adversary, forsooth.” Since you now seem to think *me* great as well as him, I shall perhaps be found to be a province the more difficult to be invaded, especially as he is dead. I am little solicitous about the victory, provided only truth be the victor.—Meanwhile, you pursue your clamour: “They convert parricide into a doctrine; and this they would fain do, with the consent of the reformed churches; they dare not defend it openly. This was the opinion also, says Milton, of the

25 most eminent divines, the very authors of the reformation in

inquam, & id fusiùs docui in eo libro qui nostro idiomate
Tenor sive Tenura regum & magistratum inscriptus est,
secundùm editus, & alibi: nunc actum toties, agendi fastidium
cepit: illic ex Luthero, Zuinglio, Calvino, Bucero, Martyre,
5 Paræo, citantur ipsa verbatim loca; ex illo denique Cnoxo,
quem *unum, me, Scotum ais innuere, quemque hac in re*
reformatos omnes, præsertim Gallos, illâ ætate condemnasse.
Atqui ille contrà, quod ibi narratur, se illam doctrinam no-
minatim à Calvino, summísque aliis eâ tempestate theologis,
10 quibuscum familiariter consueverat, hausisse affirmat: plura
etiam illic nostrorum, regnante Mariâ & Elizabethâ, sinceri-
orum theologorum in eandem sententiam deprompta reperies.
Tu verò tandem conceptis ad Deum precibus malè prolixis
peroras impius abominandis; & os illud adulterum, obduratus
15 cœlo offers: sino te facilè, neque interpello; major enim cu-
mulus ad impietatem tuam accedere non potuit. Revertor nunc
ad id quod suprà pollicitus sum, & objecta Cromuello præ-
cipua crimina quæ sunt, in medio hic ponam; ut sparsa quàm
fuerint levia possit intelligi, quæ collecta nullum pondus in se
20 habent. *Coram pluribus testibus pronunciavit sibi in animo*
esse, monarchias omnes evertere, reges omnes exitio dare.
Quæ tua sit narrationum fides, jam aliquoties vidimus; dixit
fortasse tibi perfugarum aliquis Cromuellum ita dixisse: ex

the church." It was, I say; and this I have shown abundantly in the book, in our own tongue, entitled *The Tenure of Kings and Magistrates*, second edition; and in other places. What I have done so often, I feel a reluctance to do again. In that 5 work, I have cited word for word the very passages from Luther, Zuinglius, Calvin, Bucer, Martyr, Paræus, and lastly from that Knox, "the only Scot (you say) I have of my side, and who was condemned, as to this matter, by all the Protestants of that age, especially by the French." On the contrary, 10 he himself affirms, as is there related, that he drew this doctrine expressly from Calvin, and from other eminent theologians of that time, with whom he had familiar intercourse. You will there find also more upon the same subject taken 15 from the sincerer part of our divines, in the reigns of Mary and Elizabeth. But at length you impiously conclude in a tedious ready-made prayer to God, deserving of execration; and hardened in iniquity, offer up that adulterous mouth to heaven. I have no difficulty in suffering you to proceed without interruption: for your impiety could receive no accession.

20 I now return to what I promised above, and will here bring forward to public view the chief crimes which are laid to the charge of Cromwell; that it may be seen how light they must have been when scattered, when, in a body, they have no weight against him. "He declared it, before numerous witnesses, 25 to be his intention to overturn all monarchies, to exterminate all kings." What credit is due to your narratives, we have often seen already. One of the refugees, perhaps, told you that Cromwell had said so; of those numerous witnesses,

illis multis testibus nullum nominas: quod itaque sine authore maledicis, suopte vitio ruit. Non is est Cromuellus, quem de suis jam factis ullus unquam vaniloquum audierit; tantum abest ut infecta quæ sunt, tamque difficultia, de iis insolentius 5 quicquam promittere ac minitari consueverit: sanè ista tibi qui narrarunt, nisi voluntate atque naturâ magis quam consilio mendaces essent, hoc saltem quod ab ingenio ejus alienissimum est, non affinxissent. Regibus autem, quos ut sibi caveant frequenter mones, licebit cum saluti prospexerint suæ, 10 spredo te monitore tam imperito, non sermunculos ex trivio arripere, sed rationes se dignas inire, quibus quid suâ intersit facilius perspexerint. Alterum est crimen persuasisse regi Cromuellum, *ut in insulam Vectim clanculum se subduceret*. Constat regem Carolum rem suam multis aliâs rebus, ter fugâ 15 perdidisse; primum cum Londino Eboracum fugit, deinde cum ad Scotos in Anglia conductiios, postrem cum ad insulam Vectim. At hujus postremæ suasor erat Cromuellus. Optimè; sed tamen ego regios illos primum miror, qui Carolum toties affirmare non dubitant fuisse prudentissimum, & 20 eundem simul vix unquam suæ spontis; sive apud amicos sive inimicos, in aula vel in castris, in aliena ferè potestate semper fuisse; nunc uxoris, nunc episcoporum, nunc purpuratorum,

you name not one; so that, that abuse of yours which is without authority, falls by its own default. Cromwell is not a man who has been ever heard, by any one, to boast of the achievements he has actually performed; and equally far is he from

5 making insolent promises and threats, as to those he intends to perform, especially achievements of such difficulty. Indeed, those who told you all this, if they had not been wilfully and naturally liars, rather than from deliberation, would at any rate, not have invented a forgery, which is totally foreign to

10 his character. But when kings, whom you frequently admonish to take care of themselves, look out for their own safety, they will not be obliged to snatch at any trivial tittle-tattle, but will be at liberty to despise so ignorant an adviser as you, and to listen to plans of policy worthy of themselves, and by

15 which they may more easily discern their true interests.—Another crime is, that Cromwell persuaded the king “to retire privately to the Isle of Wight.” It is well known, that king Charles had rendered his affairs desperate from various other causes, and three times by flight: first, when he fled from

20 London to York; secondly, when he fled to the Scotch mercenaries in England; and lastly, when he fled to the Isle of Wight. But it was Cromwell who persuaded him to this last flight. Very well; and yet, in the first place, I cannot but admire those royalists, who persist in affirming, that Charles

25 was a paragon of prudence, when he scarcely ever had a will of his own: when, whether among his friends or enemies, in the court or in the camp, he was almost always at the disposal of others; at one time of his wife, at another of the bishops,

nunc militum, denique hostium; pejora plerūmque consilia,
& pejorum fermè sequutum; Carolo persuadetur, Carolo im-
ponitur, Carolo illuditur, metus incutitur, spes vana osten-
ditur, velut præda omnium communis, tam amicorum quām
5 hostium, agitur & fertur Carolus. Aut hæc è scriptis suis
tollant, aut sagacitatem Caroli prædicare desistant. Fateor
deinde, quamvis prudentiâ atque consilio præstare pulcrum
sit, tamen ubi respublica factionibus laborat, suis incommo-
dis haud carere; & consultissimum quemque eo magis ob-
10 noxiū calumniis utriusque partis reddere: hoc sæpè Crom-
uello obfuit; hinc Presbyteriani, inde hostes quicquid in se
durius fieri putant, non id communi Senatus consilio, sed
Cromuello soli imputant; immo siquid per imprudentiam
ipsi malè gerunt, id dolis & fraudibus Cromuelli assignare
15 non erubescunt; culpa omnis in eum derivatur, omnis in eum
faba cuditur. Et tamen certissimum est, fugam ad Vectim
regis Caroli, absenti tum aliquot millibus passuum Crom-
uello, tam novum accidisse & inopinatum, quām cuilibet ex
Senatu tum in urbe versanti, quem ut de re inopinatissima
20 sibi recèns allata per literas certiorem fecit. Res autem ita se
habuit; exercitus universi vocibus rex territus, qui cum nullis

now of the courtiers, then of the military, and lastly of his enemies: when, for the most part, he followed the worst counsels, and those commonly of the worst men; and Charles is persuaded, Charles is imposed upon, Charles is played upon,

5 he is smitten with fear, he is deluded with vain hopes; when Charles was driven and carried about, the common prey, as it seemed, of all; of friends as well as of enemies. Let them take away these things from their writings, or cease to extol the sagacity of Charles. Again, though it is an excellent thing

10 to excel in prudence and in counsel, yet, when the commonwealth is torn with factions, it is not without its inconveniences; and renders the man of the greatest capacity and experience the more obnoxious to the calumnies of both parties.

This is what has frequently happened to Cromwell. Hence

15 the presbyterians, his enemies, for that reason, impute not to the parliament in general, but to Cromwell alone any measure which they may think harsh towards themselves; and even, when themselves, through their own inprudence, conduct any business unsuccessfully, they have the effrontery to ascribe

20 this also to the wiles and artifices of Cromwell. Every fault is fathered upon him; it is he who must bear the blame of every thing. And yet, it is beyond all doubt, that King Charles's flight to the Isle of Wight, happened as suddenly and unexpectedly to Cromwell, he being at the time some miles distant,

25 as to the member of parliament then in the city, to whom he communicated it as a thing the most unexpected in the world, of which he had just been informed by letter. The truth of the matter is this: the king, terrified at the outcry of the

officiis suis aut pollicitis factum meliorem, ad supplicium
poscere jam tunc cœperat, statuit cum duobus tantummodo
consciis nocturnâ fugâ sibi consulere: verùm fugiendi certior,
quam quo fugeret, per comitum suorum vel imperitiam vel
5 timiditatem, inops consilii quo se reciperet, Hamundo Vectis
insulæ præsidi se ultro dedidit; ea spe, facilem sibi ex ea insula,
parato clam navigio, transitum in Galliam aut in Belgium
fore. Hæc ego de fuga regis in Vectim ex iis comperi, quibus
rem totam pernoscendi quām proxima facultas erat. Sed &
10 hoc quoque criminosum est, quòd per Cromuellum, *Angli
ingentem de Scotis parti sunt victoram*. Non *parti sunt*,
More, sed sine solæcismo claram sibi pepererunt; tu verò
cogita, quām Scotis cruentum illud prælium fuerit, cuius tu
mentionem tantummodo facere nequivisti, quin instabile præ
15 metu professorium caput tuum ad Prisciani pluteum nu-
tando allideres. Sed videamus porro quantum flagitium
Cromuellus fuerit, Scotos irrumpentes, imperium sibi in An-
glos jam pollicentes, nobilissimo post multas ætates prælio
viciesse. *Inter has turbas, dum Cromuellus cum exercitu abest*:
20 Immò dum hostem in Angliæ viscera jam progressum, jam
Parlamento ipsi imminentem Cromuellus, etiam deficientes

whole army, (who, as he failed to alter his conduct for the better in consequence of any offices or promises of theirs, began, even at the time I speak of, to demand his punishment,) resolved to provide for his own safety by flying in the night,

5 with two attendants, the only persons privy to his escape. But more determined to fly than rightly knowing whither—at a loss where to seek refuge through the inexperience or timidity of his attendants, he made a voluntary surrender of himself to Hammond, governor of the Isle of Wight, in hopes of being

10 able to procure a ship privately, in which he might get an easy passage from that island into France or Holland. I had this account of the king's flight to the Isle of Wight from those who had the best possible opportunity of being acquainted with the whole affair thoroughly.—And it is likewise a crime,

15 it seems, that, through Cromwell, “the English gained a great victory over the Scots.” Not *parti sunt*, More; but, without the solecism, *pepererunt*, gained for themselves a splendid victory. Imagine now, what a bloody battle that must have been to the Scots, when you could not even mention it, with-

20 out knocking your professorial head, made giddy by fear, against Priscian's desk! But further; let us see what great crime it was in Cromwell to have conquered, in the noblest battle which had been fought for many ages, the Scots who were meditating an irruption, and already promised them-

25 selves the supreme sway over the English. “Amidst this confusion, while Cromwell is absent with his army”: Yes, while Cromwell, seeing the enemy advanced into the heart of England, threatening even the parliament, was conquering and

Cambros ad fidem reducendo, & obsidione longâ defessus, ut vedit, ut vicit, ut gloriosissimè fudit, Presbyteranos *tædium Cromuelli ceperat*: Hic verum dicis; dum is communem hostem cum vitæ discrimine propulsat, hi militantem pro sese 5 & in acie fortiter dimicantem confictis criminibus accusant domi; & Huntingtonum centurionem quendem in ejus caput subornant. Quis tantæ ingratitudinis fœditatem sine fremitu vel audire possit? Eorundem instinctu, nequissimum genus homuncionum ac petulantissimum, tyrones tabernarum ma- 10 ximo numero curiæ fores obsident; Senatum, quicquid ipsis videtur, (quo quid indignius?) clamore suo ac minis cogunt decernere: jámque reducem à Scotis victorem fortissimum, aut exulantem, aut pœnas indignissimas dantem vidissemus Camillum nostrum; nisi Fairfaxius imperator, invictissimi 15 Legati sui tantum dedecus preferendum non censisset; nisi cunctus exercitus, & is quoque satis ingratè habitus, tam atrocia prohibuisset. Urbem itaque ingressus, urbicos nullo negotio repressit; Scotorum hostium partibus addictos meritò Senatu movit: pars reliqua insolentiis tabernariorum jam 20 liberata, colloquium Vectense, contra Senatus consultum edictumque publicum, cum rege initum rescindit: Huntingtonus

gloriously dispersing that enemy; while he was harassing himself in reducing the revolted Welsh to obedience, and by a long siege—the presbyterians “began to be tired of Cromwell.” Here you speak the truth. While he is repelling the common enemy at the hazard of his life, while he is engaged in war for themselves and bravely fighting in the field, these men are accusing him at home of fabricated crimes, and suborn one captain Huntingdon, to charge him with a capital offence. Who can even listen with patience to such baseness of ingratitude! At the instigation of the same persons—a most worthless and insolent set of fellows—the apprentices from the shops in great numbers beset the doors of the parliament-house; and with their clamour and threats, compel the parliament to resolve whatever they choose to dictate; and what could be a greater indignity than this? And when returned, the bravest of conquerors, from the Scots, we should have seen our Camillus sent into banishment, or suffering the most unmerited of punishments, if general Fairfax had not thought it was not to be borne that such disgrace should be inflicted on his invincible lieutenant; if the whole army, which was likewise treated with sufficient ingratitude, had not put a stop to conduct so atrocious. Cromwell, therefore, having entered the city, soon reduced the citizens to order, and deservedly turned out of the parliament the partisans of the hostile Scots; the rest, now freed from the insults of the shopkeepers, rescinded the treaty which in contradiction to the vote of parliament, and a public declaration, had been entered into with the king, in the Isle of Wight. His accuser Huntingdon, left

autem ille accusator, impunis & sui juris relictus, tandem pœnitentiâ ductus, ipse suâ sponte à Cromuello veniam petiit, & à quibus esset subornatus ultro fassus est. Hæc ferè sunt quæ fortissimo patriæ liberatori, nisi ad quæ supra respondi, 5 crimina objiciuntur; quæ quid valeant videtis. Verùm ego tantum virum, déque hac republica tam insignitè meritum, si duntaxat nihil mali commisisse defendam, nihil egero; cum præsertim non reipublicæ solùm, sed & meâ quoque intersit, ut qui eâdem infamiâ tam prope sim conjunctus, quâm optimum eum, atque omni laude dignissimum, gentibus, quoad possum, omnibus atque sæculis demonstrare. Est *Oliverius Cromuellus* genere nobili atque illustri ortus: nomen republikâ olim sub regibus benè administratâ clarum, religione simul orthodoxâ vel restitutâ tum primùm apud nos vel stabilitâ clarius: Is maturâ jam atque firmatâ ætate, quam & privatus traduxit, nullâ re magis quâm religionis cultu purioris, & integritate vitæ cognitus, domi in occulto creverat; & ad summa quæque tempora fiduciam Deo fretam & ingenitum animum tacito pectore aluerat. Parlamento ab rege ultimum convocato, sui municipii suffragiis lectus Senatorium munus obtinuit; illic rectissimis sententiis consiliisque firmis-

in impunity and to his own disposal, at length repented, and of his own accord asked forgiveness of Cromwell, and without solicitation, confessed by whom he had been suborned. These are the chief crimes, with the exception of those to which I 5 have replied above, with which this magnanimous deliverer of his country has been reproached; and of what weight they are you now see.

But I shall have done nothing, if I only make it appear that this great man, who has deserved so highly of the common-
10 wealth, has done nothing wrong; when it concerns not the commonwealth alone, but myself in particular, conjoined as I am so closely with him in the same infamy, to show forth to the nations, and as far as I am able, to all ages, his transcendent merit, his sovereign worthiness of all praise.—Oliver
15 Cromwell was sprung from a noble and illustrious family. The name was famous of old under the kings for skill in the administration of public affairs; and it grew more famous in consequence of the orthodox or reformed religion being at the same period established among us for the first time. He
20 grew up in the privacy of his own family, and till his age was quite mature and settled, which he also passed in private, was chiefly known for his strict attendance upon the purer worship, and for his integrity of life. He had cherished his confidence in God, he had nursed his great spirit in silence, for
25 some extraordinary times. When a parliament was at last called by the king, he was returned member for his own town; and immediately became conspicuous for the justness of his opinions, and the firmness of his counsels. When the

simis statim innotuit: Ubi ad arma deuentum est, delatâ suâ operâ, equitum turmæ præficitur; sed bonorum virorum concursu, ad ejus signa undique confluentium, auctus copiis, & gestarum rerum magnitudine & celeritate confiendi summos 5 ferè duces brevi superavit. Nec mirum; sui enim noscendi exercitatissimus miles, quicquid intus hostis erat, spes vanas, metus, cupiditates, apud se prius aut deleverat, aut subactas iam habuerat; in se priùs imperator, sui victor, de se potissimum triumphare didicerat; itaque ad externum hostem quo 10 primùm die in castra venit, veteranus, & in illa omni castrensi militia consummatus accessit. Non est ut in his possim orationis carceribus, tot urbes captas, tot prælia & quidem maxima, in quibus nunquam victus aut fusus, Britannicum orbem totum continuis victoriis peragravit, pro dignitate rerum exequi; 15 quæ justæ sanè historiæ grande opus, & iterum quasi campum quendam dicendi, & exæquata rebus narrandi spatia desiderant. Sufficit hoc unicum singularis & prope divinæ virtutis indicium, tantam in eo viguisse sive animi vim atque ingenii, sive disciplinæ non ad militarem modò, sed ad Christianam 20 potiùs normam & sanctimoniam institutæ, ut omnes ad sua castra tanquam ad optimum non militaris duntaxat scientiæ, sed religionis ac pietatis gymnasium, vel jam bonos

appeal was made to arms, he was appointed, by his own choice, to a troop of horse; and as his force was augmented by the eager zeal of the good, who flocked from all quarters to his standard, he soon surpassed almost the greatest generals in

5 the grandeur of his achievements, and in the rapidity with which they were executed. Nor is this to be wondered at: for, he was a soldier, above all others the most exercised in the knowledge of himself; he had either destroyed, or reduced to his own control, all enemies within his own breast—vain

10 hopes, fears, desires. A commander first over himself, the conqueror of himself, it was over himself he had learnt most to triumph. Hence, he went to encounter with an external enemy as a veteran accomplished in all military duties, from the day he first entered the camp. It would not be possible for

15 me, within the limits of this discourse, to follow him with all suitable dignity, through so many captured cities, so many battles, and those of the greatest order, in none of which was he ever conquered or put to flight; but he traversed the whole circle of Britain in one continued series of victories—victories,

20 which demand the great work of a regular history; another field, as it were, on which they may be told; a space for narration equal to the things to be described. To evince his extraordinary, his little less than divine virtue, this mark will suffice; that there lived in him an energy whether of spirit

25 and genius, or of discipline, established not by military rule only, but by the rule of Christ and of sanctity, that he drew all to his camp, as to the best school both of military science, and of religion and piety—nay those who were already good and

& fortes undique attraheret, vel tales, ipsius maximè exemplo, efficeret: eosque toto belli, pacis etiam nonnunquam intermediae tempore, per tot animorum & rerum vicissitudines, non largitionibus & militari licentiâ, sed authoritate & solo 5 stipendio, adversantibus licet multis, in officio contineret & adhuc contineat: quâ quidem laude neque Cyro, neque Epa-
minondæ, neque antiquorum ulli excellentissimo Imperatori laus ulla major attribui solet. Hinc enim exercitum, quo 10 nemo minori spatio majorem aut instructiorem, sibi comparavit, & per omnia dicto audientem, & civibus gratum atque dilectum; & hostibus, armatis quidem formidolosum, pacatis admirabilem, quorum in agris atque sub tectis ita non 15 gravis, & sine omni maleficio versabatur, ut cum regiorum suorum vim, vinolentiam, impietatem atque libidines, cogitarent, mutata sorte læti, non nunc hostes, sed hospites advenisse crederent; præsidium bonis omnibus, terrorem malis, virtutis etiam omnis & pietatis hortatores. Sed neque te fas est 20 præterire, *Fairfaxi*, in quo cum summâ fortitudine summam modestiam, summam vitæ sanctitatem, & natura & divinus favor conjunxit: Tu harum in partem laudum evocandus tuo jure ac merito es; quanquam in illo nunc tuo secessu, quantum 25 olim Literni Africanus ille Scipio, abdis te quoad potes;

brave, from all parts, or made them such principally by his own example; and although there were many who opposed him, retained them in their duty, (and yet retains,) during the whole period of the war, sometimes even of an intervening
5 peace, through so many changes of minds and of circumstances, not by largesses and military licence, but by his authority and their pay alone: and greater praise than this we are not wont to bestow either upon Cyrus, Epaminondas, or upon any of the first generals of antiquity. Hence it is, that no
10 one ever raised for himself a larger or better disciplined army in shorter time, obedient in all things to the word of command, welcome to the citizens and beloved by them; to its enemies in arms terrible indeed, but when reduced to peaceable subjection, the objects of their admiration: for so far
15 from being oppressive and mischievous, when quartered in their fields, and their houses, when those enemies recollected the violence, the drunkenness, the impiety and lust of their own royalists, they were happy at the change, and now thought themselves visited not by enemies, but by guests; a
20 protection to the good, a terror to the evil, the encouragers to all virtue and piety.

Nor must I forget you, Fairfax, in whom nature and the divine favour have conspired to unite the greatest modesty, the most exemplary sanctity of life, with the highest courage.
25 Your merit and your right entitle you to be called forth to receive your share of these eulogies; though in your present secession, like that Scipio Africanus of old at Liternum, you hide yourself, as much as possible, from the public view. It is

nec hostem solùm, sed ambitionem, & quæ præstantissimum
quemque mortalium vincit, gloriam quoque vicisti; tuísque
virtutibus & præclarè factis, jucundissimum & gloriosissi-
5 mum per otium frueris, quod est laborum omnium & hu-
manarum actionum vel maximarum finis; qualique otio cùm
antiqui Heroes, post bella & decora tuis haud majora, frueren-
tur, qui eos laudare conati sunt poetæ, desperabant se posse
aliâ ratione id quale esset dignè describere, nisi eos fabularen-
tur, cœlo receptos, deorum epulis accumbere. Verùm te sive
10 valetudo, quod maximè crediderim, sive quid aliud retraxit,
persuassimum hoc habeo, nihil te à rationibus reipublicæ
divellere potuisse, nisi vidisses quantum libertatis conserva-
torem, quâm firmum atque fidum Anglicanæ rei columen ac
munimentum in successore tuo relinqueres. Te enim salvo,
15 Cromuelle, ne Deo quidem satis confidit, qui rebus Anglo-
rum, satis ut salvæ sint, metuat; cùm videat tam faventem
tibi, tam evidenter opitulantem ubique Deum. Verùm tibi
tum soli decertanda alia bellorum palæstra erat.

Quid autem multa? res maximas, quâ tu celeritate soles,
20 eâdem si possum brevitate expediam. Amissâ Hiberniâ præ-
ter unam urbem totâ, tu, exercitu transmisso, uno statim

not the enemy alone, you have conquered; you have conquered ambition, and what itself conquers the most excellent of mortals, you have conquered glory; and are now enjoying, in the most delightful and glorious of retirements, your virtues and illustrious deeds, which is the end of all labours, of the greatest even of human actions—a retirement, which when the ancient heroes enjoyed after their battles and famous exploits no greater than yours, the poets who attempted their eulogies, despaired of being able to describe with appropriate dignity, but by fabling that they were received up into heaven, and sat at table with the gods. But whether you have withdrawn on account of your health, which I am most inclined to think, or whether from any other motive, of this I am fully persuaded, that nothing could have torn you from the service of the commonwealth, if you had not seen what a protector of liberty, what a firm and faithful pillar, what a rampart of England's prosperity you have left in your successor. For, while you, Cromwell, are in safety, he shows not a sufficient confidence in the supreme, who has any fears for the prosperity of England; seeing, as he must, that God so manifestly favours you, that, in all things he is your helper. But you were now left to yourself, and had to engage in a fresh struggle of battles.

But what need of many words? I will recount your principal exploits as briefly, if I can, as you are accustomed to achieve them rapidly. All Ireland was lost, with the exception only of one city, when you transported an army, and immediately, in a single battle, broke the power of the Irish. What

prælio Hibernicorum opes fregisti; reliqua indies conficiebas; cùm repentè ad bellum Scoticum revocaris. Hinc contra Scotos irruptionem cum rege suo in Angliam parantes, indefessus proficisceris; regnum illud, quod omnes reges
5 nostri octingentis annis non poterant, uno circiter anno perdomuisti, & Anglorum ditioni adjecisti; reliquas eorum copias, validissimas tamen & expeditas, per summam desperationem in Angliam tum ferè præsidiis nudatam, inopinâ impressione factâ, Vigornium usque progressas, magnis iti-
10 neribus assecutus, uno prælio delevisti; captâ penè totâ gentis nobilitate. Hinc alta pax domi: tum te, sed neque tum primùm, non minùs consiliis, quâm belli artibus valere sensimus: id quotidiè in senatu agebas, vel ut cum hoste pacta fides servaretur, vel uti ea, quæ ex republicâ essent, maturè decerne-
15 rentur. Cum videres moras necti, privatæ quemque rei, quam publicæ, attentiores, populum queri delusum se suâ spe, & potentiam paucorum circumventum esse, quod ipsi toties moniti nolebant, eorum dominationi finem imposuisti. Parlamentum aliud convocatur novum; concessâ iis duntaxat,
20 quibus par erat, eligendi potestate; convenienti electi; nihil

remained to be done you were dispatching daily, when you were suddenly recalled to the war in Scotland. Quitting Ireland you advance, unwearied, against the Scots, who, with their king, were preparing for an irruption upon England;

5 and in about one year, reduced, and added to the dominion of England a kingdom, which all our kings, during a period of eight hundred years, had been unable to subdue. The remains of their forces, which however were in high condition and well-equipped, marched, in their utmost despair into England, which at that time was almost destitute of garrisons.

10 You pursued them with forced marches, and overtaking them when they had advanced as far as Worcester, fell upon them suddenly, and destroyed them in a single battle; taking the chief part of their national nobility prisoners. There was now,

15 at home, a profound peace: and it was then we felt, but not then for the first time, that your power was not less in counsel than in the arts of war. In the parliament, it was your daily care to see, either that the faith of the treaty entered into with the enemy should be maintained, or that without delay such

20 resolutions should be adopted as might be for the benefit of the state. But perceiving that delays were artfully contrived; that every one was more attentive to his private interest than to the interest of the public; that the people complained they were disappointed in their expectations, and circumvented by

25 the power of a few, you put an end to their arbitrary authority, which they, though so often advised to it, had refused to do. A new parliament is called; the privilege of voting is allowed to those only, to whom it was proper to allow it; the

agunt; cùm se invicem dissidiis & altercationibus diu defatigassent, animadvententes plerique se rebus tantis exequendis, neque pares esse, neque idoneos, ipsi sese dissolvunt. Deserimur Cromuelle; tu solus superes, ad te rerum summa nostra-
5 rum rediit; in te solo consistit; insuperabili tuæ virtuti cedimus cuncti, nemine vel obloquente, nisi qui aut æquales inæqualis ipse honores sibi quærit, aut digniori concessos invidet, aut non intelligit nihil esse in societate hominum magis vel Deo gratum, vel rationi consentaneum, esse in civitate nihil
10 æquius, nihil utilius, quàm potiri rerum dignissimum. Eum te agnoscunt omnes, Cromuelle, ea tu civis maximus & gloriostissimus, dux publici consilii, fortissimorum exercituum Imperator, pater patriæ gessisti: sic tu spontaneâ bonorum omnium & animitùs missâ voce salutaris: alios titulos te dignos
15 tua facta non norunt, non ferunt, & superbos illos, vulgi licet opinione magnos, meritò respuunt. Quid enim est titulus, nisi definitus quidam dignitatis modus? tuæ res gestæ cùm admirationis, tum certè titulorum modum omnem excedunt;
& velut pyramidum apices cœlo se condunt, populari titulo-
20 rum aurâ excelsiores. Sed quoniam summis etiam virtutibus,

elected meet; do nothing; and having harassed one another for a while with their dissensions and altercations, and most of them being of opinion that they were unfit persons, and not equal to undertakings of such magnitude, they dissolve themselves.

5 Cromwell, we are deserted; you alone remain; the sovereign authority of the state is returned into your hands, and subsists only in you. To your invincible virtue we all give place, all but such, who without equal ability are desirous of equal honours; who look with envy upon the honours be-

10 stowed upon others more worthy than themselves, or who know not, that there is nothing in human society more pleasing to God, or more agreeable to reason; that there is nothing more just in a state, nothing more useful, than that the most worthy should possess the sovereign power. That you are such,

15 Cromwell, that such have been your deeds, is acknowledged by all—you, who are the greatest and most glorious of our citizens, the director of the public counsels, the leader of the bravest of armies, the father of your country: for by this title do all good men hail you with spontaneous voice sent forth

20 from the heart. Other titles, though merited by you, your actions know not, endure not; and those proud ones, deemed great in vulgar opinion, they deservedly cast from them. For what is a title, but a certain definite mode of dignity? Your achievements surpass every degree even of admiration, and

25 much more do they surpass every title;—they rise above the popular atmosphere of titles, as the tops of pyramids hide themselves in the clouds. But though it can add nothing to dignity, yet as it is expedient, for virtues even the most ex-

qui honos habetur, humano quodam fastigio finiri ac terminari, non dignum est, sed tamen expedit, assumpto quodam titulo patris patriæ simillimo, non evehi te quidem, sed tot gradibus ex sublimi descendere, & velut in ordinem cogi,
5 publico commodo, & sensisti & sustinuisti; regium nomen majestate longè majore aspernatus. Et meritò quidem: quod enim nomen, privatus sub jugum mittere, & ad nihilum planè redigere potuisti, eo si tantus vir factus caperere, idem penè faceres, atque si gentem aliquam Idololatram Dei veri ope
10 cùm subegisses, victos abs te coleres deos. Tu igitur, Cromuelle, magnitudine illâ animi macte esto; te enim decet; tu patriæ liberator, libertatis auctor, custosque idem & conservator, neque graviorem personam, neque augustiorem suscipere potes aliam; qui non modò regum res gestas, sed He
15 roum quoque nostrorum fabulas factis exuperasti. Cogita sæpiùs, quàm caram rem, ab quàm cara parente tua, libertatem à patriâ tibi commendatam atque concreditam, apud te depositam habes: quod ab electissimis gentis universæ viris, illa modò expectabat, id nunc à te uno expectat, per te unum
20 consequi sperat: Reverere tantam de te expectationem, spem patriæ de te unicam; reverere vultus & vulnera tot fortium virorum, quotquot, te duce, pro libertate tam strenuè decer-
târunt; manes etiam eorum qui in ipso certamine occubue-

altered to be finished and terminated by a sort of human summit, which is counted honour, you thought it right, and suffered yourself, for the public benefit, to assume something like a title, resembling most that of *pater patriæ*, the father of

5 your country; you suffered yourself not to be raised indeed, but to descend so many degrees from on high, and to be forced as it were into the ranks; despising the name of king for majesty far more majestic. And justly so: for if, after becoming so great, you should be captivated with a name, which, as a

10 private man, you were able to subjugate, to reduce to a cipher, it would be all one, as if, after subduing, by the help of the true God, an idolatrous nation, you were to worship as gods those whom you had brought under subjection. Go on therefore, Cromwell, in your wonted magnanimity; it fits you

15 well. Your country's deliverer, the founder of our liberty, and at the same time its protector, you can assume no other character more dignified or more august; for your exploits have surpassed not merely those of kings, but even those which have been fabled of our heroes. Consider often, how precious

20 a thing you hold deposited with you, and by a parent how dear—liberty, commended and entrusted to your care by your country! who, what she before expected from the choicest men of the whole nation, now expects, and hopes to attain through you alone. Respect this high expectation of you, this only

25 hope of your country. Respect the countenances and the wounds of so many brave men who, under your conduct, have fought so zealously for liberty, and the departed spirits of those, who have fallen in the struggle. Respect also what

runt: reverere exterarum quoque civitatum existimationem de nobis atque sermones; quantas res de libertate nostra, tam fortiter partâ, de nostrâ republicâ, tam gloriösè exortâ sibi polliceantur: quæ si tam citò quasi aborta evanuerit, profectò 5 nihil æquè dedecorum huic genti, atque pudendum fuerit: te ipsum denique reverere, ut pro quâ adipiscendâ libertate, tot ærumnas pertulisti, tot pericula adiisti, eam adeptus, violatam per te, aut ullâ in parte imminutam aliis, ne sinas esse. Profectò tu ipse liber sine nobis esse non potes; sic enim naturâ 10 comparatum est, ut qui aliorum libertatem occupat, suam ipse primus omnium amittat; séque primum omnium intelligat servire: atque id quidem non injuriâ. At verò, si patronus ipse libertatis, & quasi tutelaris deus, si is, quo nemo justior, nemo sanctior est habitus, nemo vir melior, quam vindicavit 15 ipse, eam postmodùm invaserit, id non ipsi tantùm, sed universæ virtutis ac pietatis rationi perniciosum ac lethale proponendum sit necesse est: ipsa honestas, ipsa virtus decoxisse videbitur, religionis angusta fides, existimatio perexigua in posterum erit, quo gravius generi humano vulnus, post illud 20 primum, infligi nullum poterit. Onus longè gravissimum suscepisti, quod te penitùs explorabit, totum te atque intimum perscrutabitur atque ostendet, quid tibi animi, quid virium insit, quid ponderis; vivatne in te verè illa pietas, fides, iustitia, animique moderatio, ob quas evectum te præ cæteris

foreign nations think and say of us; what great things they promise themselves from our liberty, which has been won with so much bravery, from our commonwealth, which has sprung up with so much glory; and which, if it should vanish

5 as soon as it has arisen, no equal disgrace and shame could fall upon this nation. Last of all, respect yourself, and suffer not that liberty, which you have gained with so many hardships, so many dangers, to be violated by yourself, or in any wise impaired by others. Indeed, without our freedom, you yourself

10 cannot be free: for such is the order of nature, that he who forcibly seizes upon the liberty of others, is the first to lose his own, is the first to become a slave: and nothing can be more just than this. But if the patron himself of liberty, and as it were, her tutelary genius—if he, than whom none is esteemed

15 a more just, a holier, or a better man, should at last offer violence to her whom he has defended, this must, of necessity, be destructive and deadly not to himself alone, but, in a manner, to the very cause of all virtue and piety. Honour and virtue themselves will appear to have faded away; henceforward,

20 religious faith will be narrowed; reputation will be a poor thing indeed; and a deeper wound than this, after that first, it would not be possible to inflict upon human kind. You have taken upon you by far the heaviest burden, which will try you thoroughly; it will search you through and through,

25 and lay open your inmost soul; it will show what is the predominant disposition of your nature, what is your strength, what is your weight; whether there is indeed in you that living piety, that faith, justice, and moderation of mind, for

Dei numine ad hanc summam dignitatem credimus. Tres Nationes validissimas consilio regere, populos ab institutis pravis ad meliorem, quam antehac, frugem ac disciplinam velle perducere, remotissimas in partes sollicitam mentem, 5 cogitationesque immittere, vigilare, prævidere, nullum laborem recusare, nulla voluptatum blandimenta non spernere, divitiarum atque potentiae ostentationem fugere, haec sunt illa ardua, præ quibus bellum ludus est; haec te ventilabunt atque excutient, haec virum poscunt divino fultum auxilio, divino 10 penè colloquio monitum atque edoctum. Quæ tu, & plura, sæpen numero quin tecum reutes atque animo revolvas, non dubito: uti & illud, quibus potissimum queas modis & illa maxima perficere, & libertatem salvam nobis reddere & auctiorem. Quod meo quidem judicio, haud aliâ ratione 15 rectius effeceris, quam si primùm quos laborum atque discriminum comites habuisti, eosdem, quod facis, consiliorum socios cum primis adhibueris; viros sanè & modestissimos, & integerrimos, & fortissimos; quos tot mortes conspectæ, tot strages ante ora editæ, non ad crudelitatem, aut duriciem 20 animi, sed ad justitiam, & numinis reverentiam, & humanæ sortis miserationem, ad libertatem denique eo acriùs retinendam erudierunt, quo gravioribus ejus causâ periculis ipsi suum caput objecere: Non illi quidem ex colluvione vulgi,

which we have thought that you above all others deserved, by the will of God, to be elevated to this sovereign dignity. To rule by your counsel three most potent nations; to be desirous of leading the people from corrupt institutions to a better plan of life and of discipline than they had before; to send out your anxious mind, your thoughts, to the remotest parts; to watch, to foresee, to cavil at no toil, to despise all the blandishments of pleasure, to shun the pomp of wealth and of power,—these are those arduous things, in comparison of

5 which war is a play-game; these will drive against you like a mighty wind, and shake your steadiness; these require a man who is upheld by divine help, who is admonished and taught by little less than divine converse. All these things and more, I doubt not, you frequently meditate, and revolve in your

10 15 mind; as likewise, by what means you may give effect to those momentous considerations, and restore to us our liberty safe, and augmented. This, in my judgment, you could in no way be more likely to accomplish, than by associating those, as you do, among the first, in your counsels, whom you had first as

20 25 companions of your labours and of your dangers—men distinguished alike for their modesty, their integrity, and their courage; whom the sight of such multitudes of deaths, such multitudes of slaughters, has not taught cruelty or hardness of heart, but justice, and reverence of God, and compassion for the lot of humanity; but, in fine, to be tenacious of their liberty in proportion to the danger to which they have exposed their lives for her sake. These men were not taken from the refuse of the people, or of foreigners; they are no mob of men,

aut advenarum, non turba collectitia, sed melioris plerique
notæ cives, genere vel nobili, vel non in honesto, fortunis vel
amplis, vel mediocribus; quid si ipsâ paupertate aliqui com-
mendationes? quos non præda convocavit, sed difficillima
5 tempora, rebus maximè dubiis, sæpè adversis, ad liberandam
tyrannide rempublicam excitarunt; non in tuto aut curiâ ser-
mones inter se atque sententias tantùm, sed manus cum hoste
conserere paratos. Quòd nisi spes semper infinitas, atque
10 inanes persequemur, in quibus tandem mortalium sisti aut
confidi possit non video, si his horumque similibus fides non
habebitur. Quorum fidelitatis, certissimum pignus, & indu-
bitatum habemus, quòd pro republica vel mortem oppetere,
si ita sors tulisset, non recusarint; pietatis, quòd implorato
15 suppliciter dei auxilio, totiesque ab eo insigniter adjuti, à quo
auxilium petere, eidem gloriam tribuere omnem rerum pro-
sperè gestarum consueverint; justitiae, quòd etiam regem in
judicium adduxerint, damnato parci noluerint; moderationis,
quòd & eam experti jam diu sumus, &, quam ipsi sibi pepe-
20 rere pacem, si eorundem per injuriam rumpatur, quæ mala
inde oritura sunt, ipsi primi sint persensuri, ipsi prima vul-
nera suis corporibus excepturi, déque suis omnibus fortunis
atque ornamenti felicitè jam partis rursus dimicaturi; for-

but most of them citizens of the better note, either of a noble origin, or of an origin not disreputable; possessed, some of ample, others of moderate fortunes. And what if some be recommended even by their poverty? These were not called together by the hope of plunder, but were excited to the deliverance of the commonwealth from tyranny, by the difficulty of the times, when the situation of affairs was eminently critical, often adverse; prepared not only to talk and interchange opinions, in a place of safety, or in the parliament, but to join in close fight with the enemy. And unless we are to be for ever in pursuit of vague and idle hopes, I see not in what men we can at last rest and confide, if we are not to have confidence in these, and such as these. Of their fidelity we have a certain, an undoubted pledge, in their not refusing to meet even death, if such should be their destiny, for the public good: of their piety, in their having been accustomed, after humbly imploring the assistance of God and being often signally assisted by him, to ascribe all the glory of their success to him whom they had asked for succour: of their justice, in their having brought even the king to judgment, and refused to spare him when condemned; of their moderation, since this we have ourselves long experienced; besides, if the peace which they have obtained for themselves should be broken, through their own fault, they themselves would be the first to feel the evils which would thence arise, would receive on their own bodies the first wounds, would have to fight again for all those fortunes and ensigns of dignity which they had so happily won before: last of all, of their courage; for, in the recovery of their liberty,

titudinis denique, quod nulli unquam libertatem felicius aut fortius recuperaverint; ne arbitremur ullos alios posse diligenter conservare. Gestit clarorum virorum nomina commemorare oratio mea: te primum, Fletuode, quem ego ab 5 ipsis tyrocinis ad hos usque militiae honores, quos nunc obtines a summis proximos, humanitate, mansuetudine, benignitate animi eundem novi; hostis fortem & imperterritum, sed & mitissimum quoque victorem sensit: Te, Lamberte, qui vix modicæ dux manus, ducem Hamiltonum juvenis, 10 totius Scoticæ juventutis flore ac robore circumseptum, & prægredientem retardasti, & retardatum sustinisti: Te, Desboroe, Te, Hualei, qui atrocissimas hujus belli pugnas vel audienti mihi vel legenti, inter hostes confertissimos expectati semper occurristis: Te, Overtone, mihi multis abhinc 15 annis, & studiorum similitudine, & morum suavitate, concordia plusquam fraterna conjunctissime; te Marstonensi prælio illo memorabili, pulso sinistro cornu nostro, respectantes in fugâ duces stantem cum tuo pedite, & hostium impetus propulsantem inter densas utrinque cædes videre: Scotico deinde 20 bello, ut primum Cromuelli auspiciis, tuo marte occupata Fifæ littora, & patefactus ultra Sterlinum aditus est, te Scotti occi-

no men ever showed greater courage, or had greater success: and let us not suffer ourselves to think that there are any who can preserve it with greater diligence.

My speech is impatient to commemorate the names of men
5 who have risen to distinction: and first you Fleetwood, whom I have known to have been always the same in the humanity, gentleness, and benignity of your disposition, from the time you first entered upon the profession of a soldier to your obtainment of these military honours, the next only to the first;
10 and whom the enemy has found of dauntless valour, but the mildest of conquerors: and you Lambert, who, when a young man, at the head of a mere handful of men, checked the progress of the duke of Hamilton, attended with the flower and strength of the Scottish youth, and kept him at check:
15 you, Desborow, and you, Whalley, whom, whenever I heard or read of the fiercest battles of this war, I always expected, and found, among the thickest of the enemy: you Overton, who have been connected with me for these many years in a more than brotherly union, by similitude of studies, and by the sweetness of your manners: in that memorable battle of Marston Moor, when our left wing was routed, the chief officers looking back in their flight beheld you keeping your ground with your infantry, and repelling the attacks of the enemy, amid heaps of slain on both sides:
20 and afterwards, in the war in Scotland, no sooner were the shores of Fife occupied, under the auspices of Cromwell, with your troops, and the way opened beyond Stirling, than both the western and the northern Scots acknowledged you for the

dentales, te Boreales humanissimum hostem, te Orcades extre^{mæ} domitorem fatentur. Addam & nonnullos, quos togâ celebres & pacis artibus, consiliarios tibi advocasti, vel amicitâ vel famâ mihi cognitos; Huitlochium, Picheringum,
5 Striclandium, Sidnamum, atque Sidneium (quod ego illustre nomen nostris semper adhæsisse partibus lætor) Montacutium, Laurentium, summo ingenio ambos, optimisque artibus expolitos; aliosque permultos eximiis meritis cives, partim senatorio jampridem munere, partim militari operâ insignes.
10 His & ornatissimis viris & spectatissimis civibus libertatem nostram proculdubio rectè commiseris; immò quibus tutiùs committi possit aut concredi, haud facilè quis dixerit. Deinde si ecclesiam ecclesiæ reliqueris, téque ac magistratus eo onere, & dimidio simul & alienissimo, prudens levaveris; nec duas
15 potestates longè diversissimas, civilem & ecclesiasticam, siveris inter se scortari; séque invicem promiscuis ac falsis opibus in speciem quidem firmare, re autem verâ labefactare ac demum subvertere: si vim omnem ab ecclesia sustuleris; vis autem nunquam aberit, quandiu pecunia, ecclesiæ toxicum, veritatis
20 angina, enuntiandi evangeli merces, vi etiam ab nolentibus

humanest of enemies, and the farthest Orcades for their civilizing conqueror. I will yet add some, whom, as distinguished for the robe and arts of peace, you have nominated as your counsellors, and who are known to me either by friendship or 5 reputation: Whitlocke; Pickering; Strickland; Sydenham; and Sidney (an illustrious name, which I rejoice has steadily adhered to our side); Montague; Lawrence—both men of the first capacity, and polished by liberal studies: besides numberless other citizens, distinguished for their rare merits, 10 some for their former senatorial exertions, others for their military services.

To these accomplished men and chosen citizens you doubtless might properly commit the care of our liberty; indeed, it is not easy to say, to whom it could more safely be committed 15 or confided. After this, I could earnestly wish that you should leave the church to itself, and have the prudence to relieve yourself and the magistrates from that burden, which is one half, and at the same time, most remote from your own province; and that you should not suffer the two powers, the eccl^{esiastical} and the civil, which are so totally distinct, to commit whoredom together, and, by their intermingled and false riches, to strengthen indeed, in appearance, but in reality to undermine, and at last to subvert one another. I could wish, 20 that you should take away all power from the church—and 25 power will never be wanting as long as there shall be money, the poison of the church, the quinsy of truth; as long as there shall be hire for preaching the gospel, coercively collected even from those who have no disposition to pay it; that you

coacta, erit; ejeceris ex ecclesia nummularios illos, non columbas sed columbam, sanctum ipsum spiritum cauponantes. Tum si leges non tot rogaveris novas, quot abrogaveris veteres; sunt enim sæpè in republica, qui multas leges ferendi, ut 5 versificatores multa carmina fundendi impetigine quadam pruriunt: sed leges quo sunt plures, eo ferè sunt deteriores; non cautiones sed cautes, tu necessarias duntaxat retinueris, alias tuleris, non quæ bonos cum malis eodem jugo subjiciant, aut quibus, dum improborum fraudes præcaventur, quod 10 bonis liberum esse debet, vetatur, sed quæ in vitia tantum animadvertant, res per se licitas abutentium ob noxam, non prohibeant. Leges enim ad frænandam malitiam solùm sunt comparatæ, virtutis libertas formatrix optima atque auctrix est. Deinde si juventutis institutioni ac moribus meliùs pro- 15 spexeris, quàm est adhuc prospectum, nec dociles juxta atque indociles, gnavos atque ignavos, impensis publicis ali æquum senseris, sed jam doctis, jam benè meritis doctorum præmia reservaveris. Tum si liberè philosophari volentibus permis- ris, quæ habent, sine magistelli cuiuspiam privato examine,

should cast out from the church those money-changers, who sell not doves, but the dove, the holy spirit itself. Again, I could wish, that you should introduce fewer new laws, than you abrogate old ones: for there are often to be found in a

5 state men, who have a sort of diseased itching for the enactment of a multiplicity of laws, like that of versifiers for the fabrication of a multitude of verses; but laws are commonly bad, in proportion as they are numerous—acting not as warnings to men, but as rocks on which they must split. You should

10 retain only those which are necessary; should enact others; yet not such as would bring the good and the bad under the same yoke, or such as, while they provided against the knavery of the unprincipled, should, at the same time, prohibit what, to honest men, should be free from all restraint; but such as

15 should punish only actual crimes, and not forbid things, in themselves lawful, for the fault of those who abuse them: for laws have been provided only to restrain malignity; to form and increase virtue, the most excellent thing is liberty. Next,

I could wish you should make a better provision for the education and morals of youth, than has been yet made; and that

20 you should feel it to be unjust, that the teachable and unteachable, the diligent and the idle, should be maintained at the public charge; and that you should reserve the rewards of the learned for those who are already proficients in learning, for

25 those whose merit is already established.—Again, it is my earnest wish, that you would give permission to those who are inclined to freedom of inquiry, to publish what they have to communicate at their own peril, without the private inquisi-

suo periculo in lucem proferre: ita enim maximè veritas effluerit; nec semidoctorum semper sive censura, sive invidia, sive tenuitas animi, sive superstitionis aliorum inventa, omnémque scientiam suo modulo metietur, suóque arbitrio nobis im-
5 pertiverit. Postremò si ipse neque verum neque falsum, quicquid id est, audire metueris: eos autem minimè omnium audieris, qui sese liberos esse non credunt, nisi aliis esse liberis, per ipsos non liceat; nec studiosiùs aut violentiùs quicquam agunt, quàm ut fratrum non corporibus modò sed conscientiis quo-
10 que vincula injiciant; pessimámque omnium tyrannidem, vel pravarum consuetudinum vel opinionum suarum & in rem-publicam & in ecclesiam inducant; tu ab eorum parte semper steteris, qui non suam tantummodo sectam aut factionem, sed omnes æquè cives, æquali jure liberos esse in civitate arbitran-
15 tur oportere. Hæc sicui satis libertas non est, quæ quidem à magistratibus exhiberi potest, is mihi ambitionis atque turbarum, quam libertatis ingenuæ studiosior videtur; præser-tim cum agitatus tot factionibus populus, ut post tempestatem, cùm fluctus nondum resederunt, statum illum rerum opta-
20 bilem atque perfectum, ipse non admittat.

Nam & vos, ô cives, quales ipsi sitis ad libertatem vel acqui-rendam vel retinendam haud parvi interest: nisi libertas vestra ejusmodi sit, quæ neque parari armis, neque auferri possit,

tion of any magisterial censor: for nothing could contribute so much to the growth of truth; nor would all science be for ever measured out to us in the bushel, and be bestowed at the good pleasure of the half-learned, whether arising from their

5 censure, their envy, their narrow-mindedness, or from their having detected superstition in others. Lastly, it is my fervent wish, that you should not be afraid to listen either to truth or falsehood, of whatever description that may be; but that you should listen the least of all to those, who never fancy that

10 themselves are free, unless they deprive others of their freedom; who labour at nothing with so much zeal and earnestness, as to enchain not the bodies only, but the consciences of their brethren; and to introduce into church and state the worst of all tyrannies—the tyranny of their own misshapen

15 customs and opinions. May you ever take part with those, who think it just, that not their own sect or faction alone, but all the citizens alike should have an equal right to be free. Should any one think this liberty, which may be dispensed by the magistrates, to be not enough, such a man seems to me to

20 have his thoughts employed more about ambition and disturbance, than a generous liberty; and the more, as, notwithstanding the people have been agitated with so many factions, as after a tempest before the waves have yet subsided, he refuses to admit so desirable and perfect a state of things.

25 And as for you, citizens, it is of no small concern, what manner of men ye are, whether to acquire, or to keep possession of your liberty. Unless your liberty be of that kind, which can neither be gotten, nor taken away by arms; and that alone

ea autem sola est, quæ pietate, justitiâ, temperantiâ, verâ denique virtute nata, altas atque intimas radices animis vestris egerit, non deerit profectò qui vobis istam, quam vi atque armis quæsivisse gloriamini, etiam sine armis citò eripiat.

5 Multos bellum auxit, quos pax minuit: si perfuncti bello, pacis studia neglexeritis, si bellum pax vestra, atque libertas, bellum tantummodò vestra virtus est, vestra summa gloria, invenietis, mihi credite, ipsam pacem vobis infestissimam; pax ipsa vestrum bellum longè difficillimum, & quam putâstis
10 libertatem, servitus vestra erit. Nisi per veram atque sinceram in Deum atque homines pietatem, non vanam atque verbosam, sed efficacem & operosam, superstitiones animis, religionis veræ ac solidæ ignoratione ortas, abegeritis, habebitis, qui dorso atque cervicibus vestris, tanquam jumentis inside-
15 bunt; qui vos etiam victores bello suam veluti prædam sub hastâ non bellicâ nundinabuntur; & ex ignorantâ & superstitione vestrâ, uberem quæstum facient. Nisi avaritiam, ambitionem, luxuriam mentibus, immò familiis quoque vestris luxum expuleritis, quem tyrannum foris & in acie quærendum
20 credidistis eum domi, eum intus vel duriorem sentietis, immò multi indies tyranni ex ipsis præcordiis vestris intolerandi pul-
lulabunt. Hos vincite in primis, hæc pacis militia est, hæ sunt victoriæ, difficiles quidem, at incruentæ, illis bellicis &

is such, which, springing from piety, justice, temperance, in fine, from real virtue, shall take deep and intimate root in your minds; you may be assured, there will not be wanting one, who, even without arms, will speedily deprive you of

5 what it is your boast to have gained by force of arms. Many were made greater by the war, whom the peace has again made less. If, after putting an end to the war, you neglect the arts of peace; if war be your peace and liberty, war alone your virtue, your highest glory, you will find, believe me, that

10 your greatest enemy is peace itself; peace itself will be by far your hardest warfare, and what you think liberty will prove to be your slavery. Unless by real and sincere devotion to God and man, not an idle and wordy, but an efficacious, an operative devotion, you drive from your minds superstition, which

15 originates in an ignorance of true and substantial religion, you will not want those who will sit upon your backs and upon your necks, as if you were beasts of burden; who, though you are the victors in the war, will sell you, though by no military auction, as their plunder to the highest bidder; and will make

20 an excellent market of your ignorance and superstition. Unless you banish avarice, ambition, luxury from your thoughts, and all excess even from your families, the tyrant, whom you imagined was to be sought abroad, and in the field, you will find at home, you will find within, and that a more inexorable

25 one; yea, tyrants without number will be daily engendered in your own breasts, that are not to be borne. Conquer these first; this is the warfare of peace; these are victories, hard, it is true, but bloodless; more glorious far than the warlike and

cruentis longè pulchriores; nisi hīc quoque victores eritis,
illum modo in acie hostem atque tyrannum, aut non omnino
aut frustra vicistis: nam pecuniaē vim maximam in ærarium
inferendi rationes posse calidissimas excogitare, pedestres
5 atque navales copias impigrē posse instruere, posse cum le-
gatis exterorum cautē agere, societates & foedera peritē contra-
here, si qui majus atque utilius ac sapientius in republica exi-
stimavistis esse, quām incorrupta populo judicia præstare,
afflictis per injuriam atque oppressis opem ferre, suum cuīque
10 jus expeditum reddere, quanto sitis in errore versati, tum serō
nimis perspicietis, cum illa magna repentē vos fefellerint, hæc
parva vestro nunc judicio & neglecta adversa tum vobis &
exitio fuerint. Quin & exercituum & siorum, quibus con-
fiditis, fluxa fides, nisi justitiæ solâ autoritate retineatur: &
15 opes atque honores, quos plerique sectantur, facilē dominos
mutant: ubi virtus, ubi industria, & laborum tolerantia plus
viget, eō transfugiunt, & ignavos deserunt. Sic gens gentem
urget, aut sanior pars gentis corruptiorem proturbat: sic vos
regios dejecistis. Si vos in eadem vitia prolabi, si illos imitari,
20 eadem sequi, easdem inanitates aucupari ceperitis, vos pro-
fectō regii estis, vel eisdem adhuc hostibus, vel aliis vicissim

the bloody. If ye are not the victors here also, that enemy and tyrant, whom you so late have conquered in the field, you have either not conquered at all, or have conquered to no purpose: for, if, to be able to devise the subtlest expedients for

5 filling the treasury; if, to furnish out sea and land forces, with the utmost expedition; if, to treat warily with the ambassadors of foreign states; to enter, with dexterity, into coalitions and treaties, be accounted by you more grand, more useful, more wise in a state, than to administer uncorrupted justice

10 to the people; than to succour the oppressed, and those who are injuriously afflicted; than to give to every man his free, unshackled right—when you have suddenly found those grand things to be delusive, and the things which are now thought little and are neglected by you shall prove adverse and de-

15 structive; it will then be too late for you to discover how great has been your error. Again, the fidelity of the armies and adherents, in whom ye confide, is uncertain, unless it be maintained by the authority of justice alone: and wealth and honours, the objects of pursuit to most men, easily change masters.

20 Where virtue, where industry, and patience of labour are in greatest vigour, thither do they take their flight; the indolent they forsake. Thus nation presses on nation; or the sounder part of a nation thrusts out the more corrupt. Thus have you thrust out the royalists. If you suffer yourselves to turn aside

25 to the same vices; to imitate them; to follow the same courses; to hunt after the same vanities, you will, in effect, be royalists yourselves, and in your turn will lay yourselves open to these, either to the same as have been hitherto your enemies, or to

opportuni; qui iisdem ad Deum precibus, eâdem patientiâ, integritate, solertiâ freti, quâ vos primò valuistis, depravatos nunc, & in regium luxum atque socordiam prolapsos, meritò subjugabunt. Tum verò, quod miserum est, videbimini, planè 5 quasi Deum vestri pœnituisset, pervasisse ignem ut fumo pereatis: quantæ nunc admirationi, tantæ tunc omnibus contemplationi eritis; hoc solum quod aliis fortasse, non vobis, prodesse in posterum queat, salutare documentum relicturi, quantas res vera virtus & pietas efficere potuisset, cum facta & adumbrata, duntaxat bellè simulando, & aggredi tantas, & progressus in iis tantos per vos facere valuerit. Non enim, si propter vestram sive imperitiam, sive inconstantiam, sive improbitatem tam præclarè facta malè cesserunt, idcirco viris melioribus minus post hæc vel licebit vel sperandum erit. Sed 10 15 liberare vos denuò tam facile corruptos nemo, ne Cromuellus quidem, nec tota, si reviviseret, Brutorum natio liberatorum, aut si velit, possit, aut si possit, velit. Quid enim quisquam vobis libera suffragia & eligendi quos vultis in senatum potestatem tum assereret, an ut suæ quisque factionis homines per 20 urbes, aut qui conviviis unctiùs vos, & majoribus poculis per municipia colonos ac rusticos exceperit, eum quantumvis in-

others; who, trusting to the same prayers to God, the same patience, integrity, and skill, by which you first prevailed, will deservedly bring you under the yoke, corrupted as you then will be, and sunk into royalist excess and folly. Then, as

5 if God had utterly repented him of you, which is a miserable thing, you will appear to have passed through the fire only to perish in the smoke; and then you will become as much the contempt of mankind, as you are now their admiration; and will leave behind you this only salutary lesson, which here-

10 after may haply be useful to others, though not to yourselves, —how great achievements true virtue and piety could perform, when the false counterfeit of these qualities, merely well dissembled, could, in your case, attempt so much and succeed so far in their attempt. But if, either through your

15 inexperience, or inconstancy, or want of principle, achievements so splendid have turned out unfortunately, they will not be the less feasible, on that account, or the less likely to succeed, for the time to come, in the hands of better men.

But no man, not Cromwell himself, not the whole nation

20 of those deliverers the Brutuses, if it should revisit us, either could, if it would, or would, if it could, deliver you again, if you are thus easily corrupted. For, to what purpose, in such a case, would any one stand up in your behalf, for freedom of suffrage, and for the privilege of returning whom

25 you please to parliament? —that every candidate may entertain the men of his own party in the cities? or, that you may elect the man, however unfit, who should treat you with the most lavish feastings, or the farmers and countrymen, in

dignum eligere possitis? ita non prudentia, non authoritas, sed factio & sagina, aut ex tabernis urbicis caupones & insti-
tores reipublicæ, aut ex pagis bubulcos, & verè pecuarios sena-
tores, nobis creaverit. Illis nempe rempublicam commenda-
5 ret, quibus vel rem privatem nemo committeret? illis ærarium
& vectigalia qui rem suam turpiter prodegere? illis publicos
reditus, quos depeculentur, quos ex publicis privatos reddant?
an legislatores ut illi exemplò gentis universæ fiant, qui ipsi
quid lex, quid ratio, quid fas aut jus, rectum aut curvum, lici-
10 tum aut illicitum sit, nunquam intellexerint? qui potestatem
omnem in violentia, dignitatem in superbia atque fastidio po-
sitam existiment? Qui in Senatu nihil prius agant, quàm ut
amicis pravè gratificantur, inimicis memores adversentur?
qui propinquos sibi ac necessarios, tributis imperandis, bonis
15 proscribendis, per provincias substituant, homines plerosque
viles ac perditos, qui suarum ipsi auctionum sectores, gran-
dem exinde pecuniam cogant, coactam intervertant, rempu-
blicam fraudulent, provincias expilent, se locupletent, ad opu-
lentiam atque fastum ex mendicitate hesterna ac sordibus
20 repentini emergant? quis tales ferat servos furaces, domino-
rum vicarios? quis ipsos furum dominos ac patronos, libertatis
idoneos fore custodes crediderit, aut illiusmodi curatoribus

the borough-towns, with the greatest quantity of drink? Thus would faction and cramming, not prudence and authority, create for us the men who are to watch over the state; and we should have victuallers and hucksters from the city-shops, and

5 herdsmen and graziers from the villages, for our senators. That is, the concerns of the public would be entrusted to those, to whom nobody would entrust his private concerns—the treasury and taxes to such as had shamefully squandered their own substance, the public revenue to those who would be

10 guilty of peculation, who would convert public into private property. Can men become all at once the legislators of a nation, who have never learnt what law means, what reason, what is right or wrong, lawful or unlawful? Who think that all power consists in violence; dignity, in pride and haughti-

15 ness? Whose first acts in the parliament, are to confer corrupt favours on their friends, and to take care to thwart their enemies? Who appoint in the provinces their relations and dependents to superintend the assessments, and to sequester property—most of them men of worthless character and des-

20 perate fortunes, who from being the purchasers at their own auctions, amass immense sums of money, which they convert to their own use, and thus defraud the public, plunder the provinces, enrich themselves, and from the beggary and meanness of yesterday, suddenly emerge to opulence and

25 pride? Who can bear such thievish servants, their masters deputies? Who would believe that the very masters and patrons of thieves could be proper guardians of liberty, or think himself made one jot the more free by such adminis-

reipublicæ (quingenti licet consueto numero sint ex municipiis omnibus hunc in modum electi) pilo se factum liberiorum putet, cùm & libertatis ipsi custodes & quibus custoditur tam pauci tum sint futuri, qui libertate uti atque frui vel sciant 5 vel digni sint? Libertate autem indigni, quod omittendum postremò non est, erga ipsos primum liberatores ingratissimi ferè existunt. Quis nunc talium pro libertate pugnare, aut vel minimum adire periculum velit? non convenit, non cadit in tales esse liberos; ut ut libertatem strepant atque jacent, servi 10 sunt & domi & foris, nec sentiunt; & cùm senserint tandem, & velut ferocientes equi frænum indignantes, non veræ libertatis amore (quam solus vir bonus rectè potest appetere) sed superbiâ & cupiditatibus pravis impulsi, jugum excutere conabantur, etiamsi armis rem sæpiùs tentaverint, nihil tamen pro- 15 ficient; mutare servitutem fortasse poterunt, exuere non poterunt. Id quod Romanis etiam antiquis luxu jam fractis ac diffluentibus persæpè accidit; recentioribus multò magis; cùm longo post tempore Crescentii Nomentani auspiciis, & postea duce Nicolao Rentio, qui se tribunum plebis nomina- 20 verat, antiquam renovare gloriam Romanam, & rempublicam restituere affectarent. Scitote enim, ne fortè stomachemini, aut quemquam præter vosmetipsos inculpare possitis, scitote, quemadmodum esse liberum idem planè est atque esse

trators of the state (though the customary number of five hundred should be returned, after this manner, from the counties and towns) when there would be so few among the very guardians of liberty, and by whom it is guarded, who

5 could either know how to use, or could be worthy to enjoy it? But last of all, it is not to be forgotten, that those who are unworthy of liberty are commonly the first to show their ingratitude towards our deliverers. Who would now fight, or incur the least danger, for the liberty of such men? It does

10 not suit, it does not fall to the lot of such men to be free. However they may bawl and boast about liberty, they are slaves both at home and abroad, and yet perceive it not; and when they shall at length perceive it, they will disdain the curb like headstrong horses, and from the impulse of pride and little

15 desires, not from a love of genuine liberty (which a good man alone can properly attain) they will try to shake off the yoke. They may make the same attempt by arms again and again; but they will make no progress: they may change their slavery perhaps; but they will never be able to shake it off. This is

20 what very frequently happened even to the ancient Romans, after they had become effeminate and unnerved through luxury: and much more did it happen to the modern Romans, when, after a long interval they affected—under the auspices of Crescentius Nomentanus, and afterwards of Nicolaus Rentius, who got himself nominated tribune of the people—to renew their ancient glory, and to restore the republic. For know, that you may not feel resentment, or be able to blame any body but yourselves, know, that as to be free is precisely

pium, esse sapientem, esse justum ac temperantem, sui prvidum, alieni abstinentem, atque exinde demum magnanimum ac fortem, ita his contrarium esse, idem esse atque esse servum; solitque Dei judicio & quasi talione justissimâ fit,
5 ut quæ gens se regere séque moderari nequit, suisque ipsa se libidinibus in servitutem tradidit, ea aliis, quibus nollet, dominis tradatur; nec libens modò, sed invita quoque serviat. Quod etiam & jure & naturâ ipsâ sancitum est; ut qui impos
10 sui, qui per inopiam mentis aut furorem suas res rectè admini- strare nequit, in suâ potestate ne sit; sed tanquam pupillus, alieno dedatur imperio; nedum ut alienis negotiis, aut reipublicæ præficiendus sit. Qui liberi igitur vultis permanere, aut sapite imprimis, aut quamprimùm resipiscite: si servire du- rum est, atque nolitis, rectæ rationi obtemperare discite,
15 vestrûm esse compotes; postremò factionibus, odiis, superstitionibus, injuriis, libidinibus ac rapinis invicem abstinet. Id nisi pro virili vestrâ parte feceritis, neque Deo neque hominibus, ne vestris quidem jam nunc liberatoribus, idonei poteritis videri, penes quos libertas & reipublicæ gubernatio, &
20 imperandi aliis, quod tam cupidè vobis arrogatis, potestas relinquenda sit: cum tutore potius aliquo rerumque vestrarum fidi ac forti curatore tanquam pupilla gens, tum quidem

the same thing as to be pious, wise, just and temperate, careful of one's own, abstinent from what is another's, and thence, in fine, magnanimous and brave—so, to be the opposite of these, is the same thing as to be a slave; and by the wonted judgment, and as it were by the just retribution of God, it comes to pass, that the nation, which has been incapable of governing and ordering itself, and has delivered itself up to the slavery of its own lusts, is itself delivered over, against its will, to other masters—and whether it will or no, is compelled to serve. For this we have the sanction of law, and of nature herself; since he who has no command of himself, who, either through imbecility or derangement of mind, is unable to manage properly his own affairs, is not left at his own disposal; but, like a ward, is given up to the direction of another; and much less is he set to manage other people's affairs, or the affairs of a state. Do you, therefore, who have the wish to continue free, either begin with being wise, or repent without delay. If it be hard, if it be against the grain, to be slaves, learn to obey right reason, to be masters of yourselves; in fine, keep aloof from factions, hatreds, superstitions, injuries, lusts, and plunders. Unless you do this to the utmost of your power, you will be thought neither by God nor man, not even by those who are now your deliverers, to be fit persons in whose hands to leave liberty, the government of the commonwealth, and what you arrogate to yourselves with so much eagerness, the government of others, when like a nation in pupillage, you would then want rather a tutor, and a faithful and courageous superintendent of your own concerns.

indigeatis. Ad me quod attinet, quocunque res redierit, quam ego operam meam maximè ex usu reipublicæ futuram judicavi, haud gravatim certè, & ut spero, haud frustra impendi; meaque arma pro libertate, non solùm ante fores extuli, sed 5 etiam iis ita latè sum usus, ut factorum minimè vulgarium jus atque ratio, & apud nostros & apud exteris explicata atque defensa, bonis certè omnibus probata, & ad meorum civium summam laudem, & posterorum ad exemplum præclarè constet. Si postrema primis non satis responderint, ipsi viderint; 10 ego quæ eximia, quæ excelsa, quæ omni laude propè majora fuere, iis testimonium, prope dixerim monumentum, perhibui, haud citò interitrum; & si aliud nihil, certè fidem meam liberavi. Quemadmodum autem poeta is qui Epicus vocatur, si quis paulò accuratior, minimèque abnormis est, quem Herœm versibus canendum sibi proponit, ejus non vitam omnem, sed unam ferè vitæ actionem, Achillis putà ad Troiam, vel Ulissis redditum, vel Æneæ in Italiam adventum ornandum sibi sumit, reliquas prætermittit; ita mihi quoque vel ad officium, vel ad excusationem satis fuerit, unam saltem popu- 15 larium meorum heroicè rem gestam exornasse; reliqua prætereo; omnia universi populi præstare quis possit? si post tam fortia facinora fœdiùs deliqueritis, si quid vobis indignum commiseritis, loquetur profectò posteritas, & judicium feret;

As for myself, to whatever state things may return, I have performed, and certainly with a good will, I hope not in vain, the service which I thought would be of most use to the commonwealth. It is not before our own doors alone that I have 5 borne my arms in defence of liberty; I have wielded them on a field so wide, that the justice and reason of these which are no vulgar deeds, shall be explained and vindicated alike to foreign nations and to our own countrymen; and by all good men shall no doubt be approved; and shall remain to the matchless 10 renown of my fellow-citizens, and as the brightest example for after-ages. If our last actions should not be sufficiently answerable to the first, it is for themselves to see to it. I have celebrated, as a testimony to them, I had almost said, a monument, which will not speedily perish, actions which were 15 glorious, lofty, which were almost above all praise; and if I have done nothing else, I have assuredly discharged my trust. But as the poet, who is styled epic, if he adhere strictly to established rules, undertakes to embellish not the whole life of the hero whom he proposes to celebrate in song, but, usually, 20 one particular action of his life, as for example, that of Achilles at Troy, or the return of Ulysses, or the arrival of Æneas in Italy, and leaves alone the rest; so likewise will it suffice for my duty and excuse, that I have at least embellished one of the heroic actions of my countrymen. The rest I pass by: for who 25 could do justice to all the great actions of an entire people? If, after achievements so magnanimous, ye basely fall off from your duty, if ye are guilty of any thing unworthy of you, be assured, posterity will speak, and thus pronounce its judg-

jacta strenuè fundamenta fuisse, præclara initia immò plus quam initia; sed qui opus exædificarent, qui fastigium imponerent, non sine commotione quadam animi desiderabit; tantis incœptis, tantis virtutibus, non adfuisse perseverantiam 5 dolebit; ingentem gloriæ segetem, & maximarum rerum gerendarum materiam præbitam videbit, sed materiæ defuisse viros: non defuisse qui monere recta, hortari, incitare, qui egregiè tum facta, tum qui fecissent, condecorare, & victuris in omne ævum celebrare laudibus potuerit.

FINIS.

ment: The foundation was strongly laid, the beginning, nay more than the beginning, was excellent; but it will be inquired, not without a disturbed emotion, who raised the superstructure, who completed the fabric! To undertakings so 5 grand, to virtues so noble, it will be a subject of grief that perseverance was wanting. It will be seen that the harvest of glory was abundant; that there were materials for the greatest operations, but that men were not to be found for the work; yet, that there was not wanting one, who could give good 10 counsel; who could exhort, encourage; who could adorn, and celebrate, in praises destined to endure forever, the transcendent deeds, and those who performed them.

The End.

NOTES

DEFENSIO SECUNDA

THE title-page of the *Defensio Secunda* bears the date 1654. A reprint of this edition appeared at The Hague in the course of the same year—*Ex Typographia Adriani Vlacq*. The present text has been prepared from photostats of the Columbia University Library copy of the original London edition. All corrections made in the *Errata* have been incorporated into the text, but are not listed in the following notes.

PAGE 14

—22 verâ] vera

PAGE 16

—9 cum primis] cumprimis

PAGE 18

—10 contra humanæ] contrahumanæ

PAGE 28

—19 extrahêre,] extrahêre

PAGE 30

—2 vacat,] vacat

PAGE 34

—9 licuit,] licuit

PAGE 40

—16 causâ publicâ] causa publica

PAGE 42

—9 epistolam cum] epistolam, cùm —10 rogabat] rogabat,
gratiâ] gratia, —12 voluerint] value- (end of line) erint (begin-
ning of next line)

PAGE 54

—9 teneat,] teneat —11 alterâ] altera —19 carnibus]
carnibus,

PAGE 66

—4 propugnatorem?] propugnatorem.

PAGE 70

—2 ipsâ gloriâ] ipsa gloria —4 quantâ] quanta

PAGE 72

—4 discurcior] discurtior

PAGE 76

—3 oculos] oculos, —12 linguâ] lingua

PAGE 82

—12 optimè] optime

PAGE 86

—14 injuriâ] injuria

PAGE 88

—5 impudentiâ tuâ] impudentia tua 5—6 tuâ famâ] tua fama
—6 malâ] mala nociturnum] nosciturnum

PAGE 90

—9 horrescant] horesent —11 Abde,] Abde —13 audeas]
audias

PAGE 92

—4 sunt;] sunt, —5 ratio,] ratio —11 ceventem, More]
ceventem more

PAGE 94

—1 audeas] audias —7 causâ] causa

PAGE 96

—14 Eâ] Ea —14 legibus,] legibus —17 Audite,] Audite

PAGE 98

—18 totâ illâ] tota illa

PAGE 100

—16 arriperetur] arriperetur, —17 præceps] præceps

PAGE 102

—6 famâ] fama

PAGE 106

—7 ullâ] ulla

PAGE 108

—23 reppererim] repererim

PAGE 112

—14 Academiâ] Academia

PAGE 114

—15 solemne] solēne —21 sceleratè] scelerate —23 vide,
inquam,] vide inquam —23—24 subversâ] subversa —24
Salmasianâ] Salmasiana

PAGE 116

—15 unâ] una

PAGE 118

—4 dicta] dicta, 15—16 probatissimâ] probatissima —21
cùm] cum

PAGE 120

—2 perceptâ] percepta —13 gratiâ] gratia

PAGE 122

—19 Florentiâ] Florentia —23 Româ] Roma

PAGE 124

—4 gratiâ] gratia

PAGE 130

—6 Apologiâ] Apologia

PAGE 132

—3 totâ] tota Mosaïcâ] Mosaïca

PAGE 136

—4 meâ] mea

PAGE 138

—23 maximè] maxime

PAGE 142

—17 capitîs] capitîs,

PAGE 144

—4 parcidis] parcidis —5 te] te, —12 ἵλεγχιστω —21 concubitus] concubitus,

PAGE 146

—1 locupletes] locupletes, —10 invectâ] invecta

PAGE 148

—1 More] More

PAGE 150

—13 acceptâ] accepta summâ] summa —16 suæ] suæ,

PAGE 152

—9 suâ] sua —11 agmine] agmine, —17 virtute] virtuti

PAGE 156

—5 perfugarum] per fugarum —6 quas] quas, causâ] causa
—8 sempiternæ] sempiternæ —9 familiâ] familia —22
providentiâ] providentia

PAGE 158

—2 tantum] tantum —13 benevolentiâ] benevolentia

PAGE 160

—5 meritò] merito

PAGE 162

—6 meritoria] meritoriae

PAGE 166

—10 sanctiùs] sanctius

PAGE 172

—7 effutiret] effutiret, —12 câdem] eadem —21 deditâ
operâ] dedita opera

PAGE 176

—9 venereâ] venerea

PAGE 178

—17 monitis,] monitis

PAGE 182

—12 cœlitùs] cœlitùs,

PAGE 184

—8 nostras] nostras,

PAGE 186

—9 illâ] illa —10 victoriâ] victoria —17 locum] loco

PAGE 188

—19 sententiâ] sententia

PAGE 190

—7 amplexuntur;] amplexuntur?

PAGE 192

—4 cogito?] cogito.

PAGE 194

—11 Genevensi] Genevense —19 maximè] maxime

PAGE 198

—3 eâdem datâ] eadem data —10 unde] undè —17 sanè]
sane

PAGE 200

—6 discipulus] discicipulus —16 relinquetur.] relinquetur

PAGE 202

—1 fusius] fusius —7 illâ] illa —11 Mariâ] Maria
Elizabethâ] Elizabetha

PAGE 204

—6 naturâ] natura —11 suâ] sua —14 fugâ] fuga

PAGE 206

—7 prudentiâ] prudentia —11 Presbyteriani] presbyteriani

PAGE 210

—1 longâ] longa

PAGE 212

—2 suâ] sua —9 eâdem infamîa] eadem infamia —12
republicâ] republica —13 administratâ] administrata —14
orthodoxâ] orthodoxa restitutâ] restituta stabilitâ] stabilita
—15 maturâ] matura firmatâ] firmata —16 nullâ] nulla

PAGE 214

—1 delatâ suâ] delata sua —2 operâ] opera

PAGE 216

—4 licentiâ] licentia —15 mutatâ] mutata —21 jure]
jure,

PAGE 218

—20 eâdem] eadem

PAGE 220

—10 totâ] tota —19 concessâ] concessa

PAGE 222

—3 neque] néque —10 æquius,] æquius

PAGE 226

—9 naturâ] natura —23 fides,] fides

PAGE 228

—1 summam] summam. —3 antehac] ante hac —14 aliâ]
aliâ —22 causâ] causa,

PAGE 230

—3 ipsâ] ipsa —6 rempublicam] rempubl. —14 totiésque]
totiesque

PAGE 234

—3 amicitiâ] amicitia —4 famâ] fama —17 firmare,]
firmare

PAGE 238

—8 violentiùs] violentius

PAGE 240

—7—8 invenietis,] invenietis

PAGE 242

—14 solâ] sola

PAGE 244

—1 eâdem patientiâ] eadem patientia —2 solertiâ] solertia
quâ] qua

PAGE 246

—18 locupletent,] locupletent

PAGE 248

—13 superbiâ] superbia

PAGE 250

—4 justissimâ] justissima —17 vestrâ] vestra

NOTES ON THE TRANSLATION

CHANGES in the English translation have been made only in cases where the meaning of the original translator's English is different from the meaning of Milton's Latin. No attempt has been made to add elegance or to supply omissions of phrases which do not alter the meaning of the text. Notes are here supplied only in the cases of puns or of literary allusions so tangible as to carry a certain connotation for the Latin reader.

PAGE 31

—16 *Morus* ($\mu\omega\rho\varsigma$) signifies 'fool and profligate.'

PAGE 33

—12—13 An indecent but effective pun. ". . . to engraft a *Morus* ('mulberry' or 'More') in a *ficus* ('fig' or 'feminine genital'), thence to raise *sycomori* ('fig-mulberries' or 'fig-Mores').

PAGE 55

—22—28 Latin authors speak of bad literature as useful only for wrapping fish. Martial, for example, hopes his book will not be put to such use (4.86.8: *nec scombris tunicas dabis molestas*).

PAGE 57

—13—14 The *impression* of the book makes a pun with *compression* of Pontia.

PAGE 63

—27 The passage in Apollonius is 2.181—184.

PAGE 68

—15—20 The passage in the *Iliad* is 9.411—416.

PAGE 74

—3—9 The passages from Euripides are *Orestes* 795 and *Hercules Furens* 1398, 1402.

PAGE 81

—12—13 The allusion is to Horace, *Satires* 2.6.38—39:

*Tune, Syri, Dama, aut Dionysi filius, audes
deicere e saxo civis aut tradere Cadmo.*

The sense of these lines is: "Will you, a mere freedman, (the names are typical slave names) dare execute or deliver to the executioner (Cadmus) citizens free-born?"

—17 Oscan is a primitive Italic dialect. 'Croaking' (*coaxare*) is an allusion to the chorus of Aristophanes' *Frogs*.

—27 Orbilius was Horace's martinet school-master (Horace, *Epistles* 2.1.70-71).

PAGE 83

—21-85, 5 The reference is to Quintus of Smyrna (or Calabria) 5.139-164. The quotation is 5.157, 162-164.

PAGE 89

—13 Literally, 'from Pontia though she be with hair'. The form of the name is reminiscent of Pontius Pilate, a contrast is formed with 'shaven' (line 11), and allusion is made to the custom of the ancients that courtesans were depilated.

PAGE 113

—15-18 In Psalms 22.6 David says: "But I am a worm and no man." In Isaiah 66.24 occurs the phrase, "their worm shall not die."

PAGE 115

—27 *Rem publicam* means 'commonwealth' as well as 'public thing'.

PAGE 117

—8 Curius is a Roman name which became an appellative for a bold and moderate man.

PAGE 139

—20 The use of the Greek word for 'hold your peace' is a definite allusion, with an insulting connotation, to Mark 1.25.

PAGE 143

—6 The Greek word employed is reminiscence of Acts 17.18.

—7 *morigeranti* means 'accommodating' or 'More-bearing'.

—14-17 The allusion is to the ancient modes of punishing adulterers.

PAGE 147

—11 The unusual word for 'alien' (*exoticus* = *ἐξωτικός*) means 'heathen' in ecclesiastical writers.

PAGE 157

—8 'Mores' carries the added meaning of 'fools'.

PAGE 161

—16 Salmoneus was punished by Jupiter for presuming to make artificial thunder.

PAGE 167

—21-169, 6 The citation (partly verbatim, partly otherwise, as indicated) is from *Pro Plancio* 93, 94.

PAGE 177

—25 The proverbially bad Annals of Volusius are called by Catullus (36.1) *cacata charta*.

—28 Lerna was the bog which sheltered the monster which Hercules slew.

PAGE 183

—21-22 Romans 14.4.

—24-25 Psalms 69.10.

PAGE 197

—26-199, 1 Cicero, *Pro Rabirio* 19.

PAGE 206

—15 *omnis in eum faba cuditur* is a reminiscence of Terence, *Eunuch* 381.

PAGE 209

—21 Priscian (flourished at the beginning of the sixth century) was the most used Latin grammarian. A sculpture on Chartres cathedral represents Grammar and Priscian.

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